

The boke of

wysdome, folowynge the aucto-
ryties of auncyent Phylosophers/
Dyuydynge/and spekyng of Vy-
ces and Vertues / Wherby a
man maye be praysed / or
dyspraysed / With the
maner to speke al/
Wayes Well and
Wysely to all folkes/
of What estate so
euer they be.



W. b. 366.

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There begynneth the Prologue,
of vyces and vertues.

Prologue.

IT Was of Apryll the seuynteneth daye
In that freshe tyme / that the rose so gaue
His flower begynneth to spredde & sprynge
And all other herbes and itees do take frysinge
The byrdes do synge so mery songe
In the floueryssyng Wood them selfe amonge
For the swetnes of that tyme so comfortable
In the whiche / all thynges be delectable
I say for me / Whiche the sayd day
In my bed all alone as I lay
I thought in my slepe that I dyd se
A goodly medow not farr from me
Wherin of goodly Ladies a great companye
He thought in my dreame there shuld be
The fyrste of all Was lady Prudence
Whiche is so full of great science
And then folwe whiche doth not her resemble
After that Temperaunce I dyd espye
With Dystemperaunce / that her went by
Also I dyd beholde Amours
Whiche Was clothed in foure colours
Then I dyd se Enuye / that cruell maystresse
Whiche Went next vnto Gladnesse

Then folow'd Heuyneſſe full of robory
 Makynge her argument With Malancoly
 Then noble Peace appetyd With great ſolace
 Whiche boldly chaſed Me out of that place
 Then I haſtye me thought Was in ſight
 Whiche agaynſt Lechery ſtyfly dyd fyght
 Then Strength appetyd and alſo Pacyence
 Whiche betwene them had ſome dyfference
 Then I ſe Suertye and alſo Fere
 In great dyfference there as they Were
 Then the enemye full of dyſſame
 Came in to that place With good Fame
 After them Gloſtory and Abſtynerce
 Amonges Whom Was ſome dyfference
 I ſawe then Conſtaunce, that noble dame
 With Inconſtaunce, that is Worthy of blame
 Then noble Courage With Dayneglozy
 There I dyd ſe / I haue it in memory
 Alſo there Was Juſtyce and iniuſtyce
 Them ſelfe beholdynge With great malyce
 And I dyd ſe Loyalte and Falſſhede
 With lyenge and tructh in the laſte ſtede.

All that great company I dyd ſe
 In that ſame medowe as ſemyd me
 Euery one of them after her nature
 Therefore I drewe me nere at auenture

Prologue.

For the better to Vnderstande they: reason
And Vnder a busshe in that season
I reuclly me hyde all thynges to marke
Whiche incontynent Was in my herte
Imprynted / and With that I dyd Wake
And penne and ynke then I dyd take
The sayde Byssyon truly to Wryte
And in ordie euerie thyng to indyte
Within this boke ye may it rede
And it perceyue yf ye take good hede
The grounde therof is founde in scyence
Therefore I praye you of pacyence
And in my ygnorauce therin pardon
For I comyt all to iuste correccion
No we no more in tyme I Wyl vse
Take this With the faultes / and me excuse
At the begynnynge and syfte of all
Shall be treated: of Prudence the pryncypall.

Here endeth the prologue.

Where the Auctour sheweth,
 howe a man or a woman
 ought to be adorned with
 vertues, And how that
 Prudence ought chye-
 elly and fyrst of all
 Rule & gouerne
 the creatures.

Come Prudence.



By the soueraygne
 sapience or Wysdom
 and hyghe power of
 god / all thynges rea-
 sonable be create / all
 the same ought to go
 pitiful.

to theyr good and happy ende. And by
 cause that the sprytes or soules of reaso-
 nable creatures be create by god to his
 owne semblaunce and lyknesse / it is
 very necessary that they be adorned with
 vertues / by the whiche they may com to
 the ende for the whiche they were made
 and create. Prudence is mother and le-
 der of al other vertues: Without the whi-

prudence
 leader to v

Of prudence.

the none of the other Vertues can be wel gouerned. And it is verye necessarye and conuenient to the spyrytes of reasonable creatures to haue Prudence and to

Salomon be adorned of the same. ¶ For Salomon monis sayth in makynge mencyon of the same prouer in his prouerbes. Si intrauerit sapientia cor tuum: et scientia anime tue placu- bio. ii. capitu. erit consilium custodiet te: et prudentia seruabit te. pro. 2. 10.

¶ How Prudence is the chiefe buckeler and defence of all Vertues. And of the great goodnesse that maye come of the same to all persones / after the auntyent Phylsophers.

Tulle.



Prudence / called good Wyse- come / dyscretion & sage- nesse / be in thre maners & sortes after the sayenge of Tulle. The fyrste is me- moiry / that is to say remembraunce of thynges passed. The seconde is to know what thyng that a man hathe to do / the good from the euill / and the treuthe from the falshe. The thyrde is prouidence or pro-

Of prudence. Folio.iiii.

uppon/that is to say for the tyme to com
of that thyng that a man hathe to do.

And these thre Vertues be formed & re-
sed by two other: that is to say counceyll
and dyligence. ¶ Arystotell sayth/ that

counceyll is a certayne inquysycyon pro-
cedynge from one thyng to another/ dy-
lygence is to haue care and regarde vnto
to that thyng that a man hathe to do.

And these two Vertues that is to say dy-
lygence & prudence may be comparyd to
the Antelope/ the whiche is a lytell best ha-
uynge great solycitude & care to gather i
the somer/ that thyng wherupon he may
lyue in Wynter/ remembryng hym selfe
of the tyme passed/ knowynge the tyme
present. And prouydyng for the tyme
to com. ¶ Salomon sayth/ that the ante-

hathe suche maner in hym selfe / that all mon.
the grayne and corne that he gatheryth
together in the somer/ for his lyuynge in
the Wynter/ he dothe cleue it by the myd-
des to the intent that it do not burgen &
sprynge. ¶ Dauid sayth/ that the begyn-

nyng of Wysdome / is to feare and drede
god. ¶ Salomon sayth that Wysdom is
better & more Worth than all the rychesse mon.

Arysto
tell. Com

Silius

Silius
pendum
Compar
to Ant
the Bees.
mde 126
Silius

Salom

wonderfull
things

Dauid

Salom
ment.
wisdom

Of prudeace.

of the Worlde / for no rycheſſe maye be
comparyd to ſagenesſſe and Wyſdome.

Tulle. ¶ Tulle ſaith that the Wyſe man ought
neuer to ſay (I wolde not haue thought
that it ſhulde haue chaunced ſo) for the
Wyſe man doth not doubtē / but hath al-
wayes a ſure truſte / and dothe prouyde
for daungers to come. ¶ Sydrac ſayth /

Sidrac that good Wyne and meates doth com-
forth and reioyce the body of man / but a
boue all thynges ſagenesſſe & Wyſdome
dothe reioyce it. ¶ Senec doth ſaye / yf I

Senec. had one foote in my graue / yet wolde I
be glad to lerne Wyſdom. ¶ Tulle ſaith

Tulle. that he whiche is Wyſe / can neuer lacke
nor haue great neede / nor ſhall not ſuffre
in any maner. And ſayth morcouer that
he is Wyſe / that knoweth hym ſelfe.

Aryſto ¶ Aryſtotell ſayth / that the Wyſe man
teſt. gothe al wayes armed in his thoughte &
remembraunce agaynſt euery man. And
ſayth alſo that he is a ſole that thynketh
that fortune & chaunce doth gyue outther
good or euyl / but that Wyſdom gyue it.

Biaco. ¶ Biaco ſayth that the keye of ſuretie is
the thoughte: and therfore the olde mynde
and thoughte cauſeth ofte tymes to erre.

Of prudence. Folio. V.

Alexandre saith that a man ought to haue in his mynde and remembraunce the nyght that thyng that he must do in the daye. **S**alomon sayth / do all thynges by counceyll / and thou shalt not repent the therof. **P**ythagoras sayth / y^t there is no counceyll so good and fayth / full as is that counceyll which is gyuen in the see whyces a man is in daunger & peryll. **S**ocrates saith / that a man go uerned by the counceyll of yonge folkes hath for the moste parte euyl chauce & fortune. And sayth also that there be thre thynges contrary to good couceyll / that is to say hastynesse / y^e / & couetousnesse. **J**uuenal sayth / do not shew thy mynde and wyll / but to hym of whom thou wilt aske counceyll for generally euery man doth counceyll that thyng which he seyth doth pleas. **S**enec saith when thou wilt go to demaunde counseyll of any man / se fryst howe he doth gouerne hym self. **P**lato sayth that science without regarde and solyptyude of experyence were lytell worth / of whom it was demaundyd howe & wherby a wyseman myght be knowen. And he answered y^t wisdom.

Of prudence.

Juue-
nall.

Boeti⁹

the Wyt of man she weth it When he hath
great & dyuers trybulacions & doth ouer
passe them mekely & i good paciēce. The
good marynet knoweth hym selfe in for-
tune for euery marynet in a meke & peac-
fable tyme can sayle & gouerne the shyp.
And sayth that the Wyseman doth know
We hym selfe When he is not angre nor
moued for no maner of iuries done Un-
to hym / nor When he doth not gloryfye
hym selfe to here and Vnderstande hym
lauded and praysed / more ouer he saythe
that there be thre thynges that maketh a
man to be Wyse. The fyrste is to rede
many good booke. The seconde to go in
to dyuers countres: to here moche of the de-
des of other men. ¶ Iuuenal sayth thou
hast gotten great dignyte yf prudence be
in the for he is very happy that can know
We the ende of causes. ¶ Boetius sayth /
that it is not suffycient to know the thyng-
ges as a man dothe se them before hym /
but Prudence is that Whiche doth mesu-
re the ende of all thyngs / it was deman-
ded of a Wyse man / howe a man shulde
behaue hym selfe and What he shulde do /
that he shulde not haue neede of another

Of prudence. folio. vi.

man. And he answered that yf a man
be ryche / let hym lyue mesurably & tem-
perately. And yf he be poore let hym sa-
uoure dyligently. And so he shall lyue
without daunger: for dyligence is the mo-
ther of rychesse. And sayth that he ought
not to be called ryche / whiche gatheryth
moche rychesse and goodes togyther: but
he whiche doth spende them with reason
And sayth also that there is no greater
treasoure in the worlde then wytte and
dyscrecyon. ¶ Socrates sayth / that scy-
ence is gotten by dyligence of man / but tes-
prudence & wysdom is the gr: fte of god /
and amonges all other gyftes the moste
excellent. ¶ Hermes sayth also that the-
re is no greater treasoure in the worlde
then wytte and dyscrecyon / nor greater
pouertye then ignoraunce / nor better fren-
des / then to haue good custome and ma-
sters. And sayth also that when a man
is olde euery man can dyspraise his ver-
tues / and note & marke his vyces. And
sayth moreouer that he that wyl flye des-
honoure and shame / let hym flye & auoy-
de the occasyons. Also he sayth that the
wyse man oughte not to remembre that
Wysdom.

6.ii.

Of prudence.

thyng that he hath loste / but ought to
thynke and remembre howe to kepe sure
ly that thyng that he hath. There came
ones to a Wyse man / a kynsman of his
and prayd hym that it wold please hym
to lene hym a certayne summe of money /
the whiche Wyse man answered trewe-
ly my frende I shall not be so euill con-
sents with the / yf I do not lene the / as I
shall be yf I lene the / for afterwarde I
woulde recouer it of the / and perauenture
I can not. Plato sayth / that pruden-
ce and Wysdom doth decorate and adorne
the rychesse of man. And sayth also that
the prudent and Wyse man doth not fere
deeth / for prudence gouerneth his vnder-
standynge / his tonge is the voyce of tre-
weith / his herte is good wyll / pyte and
mercy be his armures. And also to seche
the Wyse man is Wysdom and prudence
his power & auctorite is iustyce / his rep-
gne is mesure / his laude & prayse is peas
his werkes be saluacyon / his chyualtye
or knyghthode is the counceyll of Wyse
men / his apparell is pacyence / his trea-
soure is dyscyplyne or doctryne / the com-
pany of good persones is his loue. And

Plato.

was now
it is
in the

Of the Vertue. Folio. vii.

all his desyre is to fflye from synne and

to serue god and to haue his sayth & tru-

ste in hym / for without that no man can

not please god / as sayth saynt Paule.

Sine fide impossibile est deo placere.

Saynt

Paule.

Hebreo

ru. c. xi.

Example of the Vertue
of prudence.

If the Vertue of Prudence / it is
redde in the hystories of Rome /
that on a certayne daye the Em-
peroure of Rome dyde ryde by a wood.

Exam-
ple.

And there dyd fynde a Philosophet the
Whiche Philosophet the Emperour cau-
sed to be called / but no maner of answe-
re he wolde make. Then the Emperour
hym selfe dyde call hym / and yet for all
that no thyng wolde he answer. And
the Emperour seynge that he wolde gy-
ue no maner of answer / came to hym &
asked hym what he dyd. And the Phylo-
sophet answered / I lerne wysdome / I
praye the (sayde the emperour) that thou
wylt teche me some thyng therof. And
then the Philosophet dyde take penne
ynke and paper and wrote a lytell rolle
conteynyng this sentence: When thou
shalte enterpryse to do any thyng con-
wysdom.

b.iii.

See philo-
sophet

of prudence.

syde and thynke in thy mynde the ende
that may come of it. The emperour toke
this Wytynge and retourned agayne to
his Palays at Rome / & caused the sayde
Wytynge to be sette vpon the doore of
his priuie chambre. So chaunced after
warde that one day certayne of the Ba-
tons & knyghtes of his court toke theyr
counceyl togyther amōge them that they
wolde kyll the sayd Emperour / for ac-
certaine occasion the whiche shulde be to
longe to rehearse. And so they were all at
a point with the barber of the sayd Em-
perour & promysed hym a certayn sūme
of money / that whan he shuld shawe the
sayd Empero^r that he shuld cut his throte
And the sayd Batons and knyghts pro-
mysed also to conuey the sayd Emperour
out of the palays. And within a shorte
space after that / the sayd barber came to
shawe the Emperour and to do that thyn-
ge that he had promysed / that is to say to
kyll hym. And dyd beholde the Wytyn-
ge whiche was set aboue the doore of the
priuie chambre / in the whiche was con-
teyned. When thou shalt enterpryse to do
any thyng consydre well in thy mynde

Of the Vertue of prouidence. Fo. viii.
the ende that may come of it. Wher with
he was meruaylously estoyned and be-
gan to wape pale in the vrsage / and dyde
tremble for fere / the emperour seying this
meruayled gretly what shuld be the cau-
se therof. And comaunded his sayd bar-
ber to shewe hym the cause of his fere.
The sayd barber was so troubled and a-
basshed in his mynde that he coulde gy-
ue no maner of answer. Then the Em-
perour consyderynge that he coulde not
haue suche a great fere without some ma-
ner of cause dyd examyne hym. And pro-
mysed hym that yf he wolde tell the tre-
weth he shuld haue no harme / but shuld
haue pardon / what cause so euer it we-
re. And then the sayde barber dyscou-
ryd all the mater / and declared the maner
of the sayde trayson. And howe that he
had promysed to cut the throte of the sayde
emperour in shauynge his berde. Then
the emperour in contynent dyd sende for
the sayd barons and knyghts. And dyd cau-
se them in lyke case to be examyned / and
foude the treweth therof / and finally cau-
sed them to suffer cruell iustyce accordyn-
ge to theyr desertynge. Then he sent for

Of prudence and folye.
the Philosopher Which had gyuen hym
the Wyttyng. And after that tyme Wold
neuer suffre hym to departe from hym.

How folye is contrary to Prudence
and how folye is druyded in to ma
ny partys of the man. Also the ma
ner to knowe the Fole by his
dedes. And the Wyse man
by his Workes.

Plato.

The de
uysyon
1. of folye



Folye is a Vyce cōtras
ry to the Vertue of pru
dēce. As sayth Plato/
of the Whiche folye/
there is dyuerse & ma
ny sortes and maners/

2. there is folye accustomed / as those per
sones Whiche be folcs from ther natyuy
te and byrthe. And other there be Whiche
3. be Lunatyke or frantike for a certayne
space. And yet there is another maner of
folye / Whiche is lesse then the other a/
boue sayde / as of those persones Whiche
hathe losse ther Wytte. And this folye
maye be deuysed in foure maners.

1. The fyrst is of those persones Whiche do

Of prudence & folye. fo. 10. ix.
not regarde nor thinke besely vpon tho
se maters that they haue to do: but do all
thynges at a rule Without any manner
of consideration and reason. The secon
de manner of folye is of them that do not
consider nor regarde the ende that maye
happe and come of the maters that they
hauente purposed / but do all thynges so
deedly as it cometh in their mynde and
Wyll. The thyrde manner of folye is to be 3
to hastily to do that thyng that a man hath
to do. The fourth manner of folye is to be 4
neglygent and slothfull in that thyng
that a man hath to do / and to haue no
thought nor care of the same / but rather
neglygently to lette it passe / and can not
synde the manner to begyn any thyng.
And yf another man begyn yet can not
he so do. And yf a man pursewe and
folow yet can not he synde the manner to
make an ende. Knowe ye that neglygen
ce is the mother and noynte of pouerte
And so that man which is neglygent
maye be reputed for a fol. ¶ Salomon Salo
sayth / medle not but as thyell as thou may.
maye With a fo'e / for he Wyll not regar
de thy wordes excepte that they be after
Wysdom. c. i.

Of prudence and folye.

Senec. his pleasure. ¶ Senec sayth / that a fole
maye be compar; d to the Holde Warpe/
Whiche heeryth / but vnderstandeth not.
And sayth that the fole lyghtly byscueth
the good that a mā speeeth of hym. And
heeryth very gladly e the euyl spoken of
another man. And saythe also that the
Wise man dothe fole do the damages &
hatmes / and gothe not aboute to fynde
them / but the fole taketh great payne to
fynde them. And sayth yf thou Wyl ha-
ue the loue of a fole fulfyll his Wyl and
pleasure in all thynges. And sayth / that
the loue of a fole shall be greater dama-
ge vnto the / then his euyl Wyl. And yf
it chaūce that he be ryche / he shall be prou-
de and presumptuous / and yf he be pore
he Wyl despayre of the goodnes of god /
And yf a man grue hym any thyng / he
Wyl neuer thanke hym for it / yf a man
tell hym any secretc mater / he Wyl shew
it incontynent to another / yf he spe-
ke he Wyl be herde and Wyl haue audy-
ence aboue all men / And yf other men
speke he Wyl not here nor grue audy-
ence vnto them / he is sodenly mery & full
of ioye without any measure and reason

Of prudence & folye. Folio.p.

And sodeynly also he is full of yre / me/
lancoly and angry without reason / yf a
man praye hym to pardone and forgyue
any man / he Wylle answere that in no
maner of wyse he Wylle so do / he soueth
better warre and dyscencyon then peace:
and falsched and frenge then trewth / no
man can brynge hym out of his oppyny/
on / And comonly he is couetous in all
his besynes / yf he talke With a wyse mā
he Wylle neuer humylyte hym selfe nor
sharshly gyue hym herynge / yf thou be ry/
che he Wylle say that thou art an vsurer /
yf thou be poore he Wylle speke to the With
vyle wordes / yf thou do Well and vse
to do many good dedes / he Wylle say that
thou arte an ypocryte / yf thou do euyl /
he Wylle dysfame the / yf perauenture he
do accord hym self to trewth in any ma/
ner of thyng that dothe please hym / he
Wylle prayse it greatly / but yf it be cōtra/
ry to his pleasure and Wylle / he Wylle dys/
prayse it. But the Wyse man is of the cō- Senec.
trary oppynyon / so: he hath cōtynuaunce
in iustyce / humylyte & pardon: he can spe/
ke Well / and also holde his peace When
place & tyme is / he hath measure in his
Wysdom.

Of prudence and folye.

poore he is l; be all to the demaunders
 And also he is a fayre speaker / and a fay
 re gyuer of answer / he y^r she wth hym
 his counceyl he doth kepe it sec^{re}te / yf he
 gyue any thyng / he gyueth it mercy / &
 with a good herte / and without any res
 proche / he dothe none other wyse to any
 man / but as he wolde were done vnto
 hym / yf he be ryche he wyll neuer be the
 prouder therfore / yf he be poore yet ther
 fore wyll not be leue and forsake to ser
 ue god / he is not angry nor dyspleasid
 to je another man better then he / nor he
 wyll not dyspraise a worse man then
 hym self: he demaundeth no: clarmeth no
 thyng there where he hath no ryght / he
 is agreable & p^{le}asauy in all his answe
 res. And sayth no thyng but that he kno
 weth wel / he doth not hyde his science
 he cōstrayneth and accordeth his wyll by
 force to trewthe and ryght / and he caus
 seth hym selfe to be loued of euery man /
 yf he bere w^{it}nesse: shall be trewe / yf
 he iuge it shall be ryght. And shall ne
 uer profonge the causes of any man / he
 doth repute hym selfe a straunger in this
 worlde / & thynkethal wayes to departe

Senec.

Of prudence & folye. Fe. 10. vi.
 from it / he dothe Well and gructh good
 example to other to do Well / he forbyd-
 deth the euyl / and dothe kepe hym from
 it to his po. Verall his dedes and his say-
 enges beo. cordable and Very pacyent
 he doth suffer and endure the unuities &
 opprobrious wordes spoken agaynst
 hym: Without takyng any Vengeance.
 The Wyse man is al wayes in one myn-
 de and courage: he is not in dyuers opyn-
 nyons / he wysli not be letted for no ma-
 ner of thyng to tell the treuth / And he
 is Very charytable. And of this spekeþ
 the holy scripture sayeng. Homo factus
 & sapiens manet sicut fol. stultus sicut luna

Prover-
 bio.
 p. vii.

Howe Temperaunce is one of the
 flowers of prudence. And howe he
 that hathe it in hym maye resyste
 and withstande many euylles
 after the sayeng of the Wyse
 men in the chapytre afore.



Temperaunce is a flower
 of prudence / for of prudence
 descendeth & cometh Tem-
 peraunce: temperaunce doth

Wysdom.

c. iiii.

Of temperaunce.

moderate the Vices: and maketh the Vertues perspyte. Temperaunce is a ferme & a stable auctoryte and power / the Whiche doth moderate and refrayne the Wyl of the herte and courage. And this noble Vertue of Temperaunce maye be compared to the Camell / for the camell is a beeste of suche nature / that he wolde go tWo hondreth myles to haue the natural companie of the female. And then after that / he hath the suche temperaunce in hym that he (beyng with his mother or his sisters) Wyl neuer touche them for no maner of thyng.

Cicero. Cicero sayth / yf thou haue temperaunce / thou Wyl vse measure in all thynges / & Wyl forsake all Daye

Seneca. Seneca sayth / that a man can not haue a better nor a greater power & auctoryte then

Socrates. Socrates sayth / that it is a greater and a more Vertuous thyng for a man to Bayn-

Plato. Plato sayth that he shall euill overcome his enemye: that can not overcome hym selfe. And sayth / that he is to be prayesed and honour

Of temperaunce. Folio.xii.

ted Whiche hathe temperaunce in his ly-
uyng:moreouer he sayth that there is. Vi.
maners of tēperaūce. The fyrste is to be
chaste in yonge aegge / mery in olde aegge /
measure in haboundaūce of rychesse gen-
tyll and humble in prosperyte / pacient
in aduersyte. Temperaunce is power of
reason agaynst lechery and agaynst all
other vyces and synnes. ¶ Tulle sayth Tulle.
that this Vertue of temperaūce is the ap-
parell and aornament of lyfe / and abu-
synge of all trybulacyōs. ¶ Diace sayth Diace.
eschewe the delyte & pleasure of the fles-
he / for the pleasure is very curll / wher-
of the ende is full of sorow / of this Ver-
tue of temperaunce descende & come ma-
ny Vertues / that is to saye measure / sha-
me / abstynence / honestye / and chastyte /
Temperaunce is a Vertue Which restray-
neth the proude men. ¶ Saynt Austyn Saynt
sayth / that the Vertue of temperaunce re-
strayneth concupyscence / Whiche is cōtra-
ry to vs & dothe trouble vs in the sayth
of our lorde. And of this spekerh the apo-
stell saynt Peter in his fyrste epystell.

¶ Sayenge. Obsecro vos tanquam adue .i. Petri
nas et peregrinos abstinere vos a car- ii.capi.

7

Of dyslemperaunce.
nasibus desideriis que militant aduersus
animam.

Ho De dyslemperaunce is contrary to
temperance. And ho De it is the
pyncepal cause of all euyl.

Plato.



Lemperaunce foloweth
the Wyll as it cometh. Pla
to sayth / that there is noo
worse Vyce in the Worlde:
then dyslemperaunce / for of

it cometh a descenderhal maner of euyl

Varro.

Varro sayth / that he a hiche foloweth
a. Sp. ca. / eth his Wyll / can not be With

Senec.

out Vyce and vyll. Senec sayth / that
it is a meruayll yf rychesse do chaunce
and come to any persone and dure With

Socra.

him yf he be Wyllfull. Socrates sayth
he that Wyll foloweth his Wyll his ende
can not be but shame and rebuke.

tre.

Example of dyslemperaunce.

If dyslemperaunce / it is redde in
the lyfe of Fathers / yf there was
a mayden called Janselme: Whi
che al Wayes had ben chaste / a of honest
conuersacyon. And she beyng one daye

Of destemperaunce. folio.viii.
amonges o'her Women whiche di d / pe/
ke of the pl:asures of lech:ery / dyd put/
po:se in her mynde to proue yf the pleasu
re wete so great as she had herd the them
saye. And therupon she dyd sende for a
yonge man whiche aforctyme had d: sy/
red to haue his p:eaure of her. And he
came to h: r / and in conclusyon medl: d
bodely With her / And so continued a
great space in takyng thery pleasures to
gyther. And afterwarde on a certayne
day this yonge woman dyd remembre the
great ordure and Dylence o' this synne
of lechery. And the offence that she had
made vnto oure lord god. And dyd re/
membie and se also that by reason of a
fylrell destemperaunce / she had loste her
Virgynyte / the whiche she coulde neuer
recouer agayne: for the whiche thyng she
was so troubled and vexed in her myn/
de. And had suche destemperaunce

in her sel: / that she dyd hange

her selfe by the necke. And

so re maye se that des

temperaunce is an

euyl and a dan

gerous vyce.

Wysdom.

d.l.

Pyteous
case.

Of loue and benyuolence.
Howe the Auctour speketh of loue
of benyuolence / & of deliberyacion.
And howe of loue he maketh
foure chapytres.

Saynt
Tho-
mas.



Loue / benyuolence / & deliberyacion / be as one thyng / after the sayeng of saint Thomas in his some. And y^e the fyrst mouyng of all
Saynt maner of loue is the knowlege. Saint
Austin Augustyne sayth: that a man can not lo-
ue any thyng / yf he fyrste haue not the
knowlege of the same. And this know-
lege descendeth and cometh of the fyue
corporall senses and wyttes of the per-
sones / as the syght of the eyes / Understa-
dyng and heryng of the eares / smell of
the nose / taste of the mouth / & touchyng
of the handes / or of the sens and wytte
whiche hathe vnderstandyng by yma-
gynacion. And this knowlege is the fyr-
ste mouyng and felyng of loue / but the
moste parte cometh of the eyes / after the
sayng of Arystotyle: for fyrste the wyll
of persones / by this knowlege of the me-
mo: y dothe tourne in to pleasure and in

Arysto-
tyle.

Of loue & Benyuolence. Folio.xliii.
to ymagynacyon. And by this pleasure
is moued the desyre of the herte / in desy/
rynge that thynge that dothe please it.
And this pleasure gyueth hope & truste
to the herte to haue the sayde thynge.

¶ Arystotyle saythe / that of this proce/ Arysto
deth the soueraygne Vertue of loue / the tyle.

Whiche is foundacyon and guyde of all
other Vertues. ¶ Saynt Thomas sayth Saynt
that no Vertue may be Withoute loue. thomas

And sayth that in loue there muste be or/
dre / fyrste a man ought to loue god abo/
ue all thynges. And then hym selfe / then
his father & mother. And then his Wyfe
or the Wyfe her husbande / then to loue e/
uery man after his estate & degre. And to
loue better the good psons then the euyl.

¶ Saynt Augustyne saythe / that thou Saynt
ought to loue thy self / but not thy Vices. Austyn

¶ Fyrste I Wyl speke of the loue of god
Whiche oughte to be aboue all thynges /
then afterwarde I Wyl speke of the lo/
ue of the fathers and mothers: then of
the loue of compaygnons / neygh/
bours and frendes / And at
the laste I Wyl speke of
the loue of Women.

Wysdom.

d.ii.

Of the loue of god.

Thōwē the loue of god / is the loue
abou: all loues that dureth the lon-
gest. And that without the whi-
che the creatures can not be
satisfyed nor contented.



Lhe loue of god / Whiche is
called charyte cometh and
descendeth by two Vertues:
that is to say by fayth / and
hope. For a man can not
loue god / yf fyrste he haue not true fayth
in hym selfe in byleuyng stedfastly / that
there is one Vetray god in tyny te. And
then he ought to haue hope & trust to com-
to the glory and Joye / Whiche is euertlas-
tyng lyfe. And of these two Vertues /
is create and engendred in the harte of the
persone a dysposicion to enclayne hym to
loue god. And al this cometh by the Ver-
tue and grace of the holy ghost. **S**alo-
mon kynge of Iherusalem spekyng of
the loue of god: sayde / I haue buylde
housys / planted vynes and trees beryn-
ge all maner of fruyt: I haue had great
pleasure in all maner of garmentes and
apparell / I haue had great quantyte of

Salo-
mon.

Of the loue of god. Fo^rio. v^s.
golde and syluer and precyous stones/
I haue had many farie chyldey. And
many noble setuaunt. And of all other
maner of people in my court. I haue had
mynstrells / players / and syngers of all
nacyons. I haue had great domynyon /
power and auctoryte vpon the people.
And great science in dyuerse maners /
And so I haue had the greatest honour
that any man myght haue. And there
was neuer thing that I desired: but my
desyre was fulfilled: but when I haue
ymagyned and well consydered all the
se thynges that I haue done in vayne /
I haue seen clerely that ali is vayne &
falsked and decepyng of the spryte.
And also I haue knowen that there is
no thyng in this worlde / but vayne &
pryde. And that there is no man parfyte
but he whiche is in the loue of god / then
I dyd pray with all my herte y^t he wol
de sende me deth. ¶ Saynt Paule sayth Saynt
that the wysdom of the worlde is but so Paule.
fye. And he that can the more can the le
sse. ¶ Arystotyle sayth / I came in to this Arysto
worlde naked / and as a fole I haue l^{iv}ed / t^{yl}e.
ued. And at the ende I knowe y^t I can
Wysdom. d.iii.

Of the loue of god.

Saynt no thynge. ¶ Saynt Augustyne sayth/
Austin O thou man that demaundeth peace/
Wylte thou that I do teche it the / haue
stedfastnesse then in all thy herte to loue
god / for the myserye of this Worlde is so
euydent and so clere and easre to know
that euery man maye perceyue it / for no
man can be honoured / but another shall
be Vituperat and reputed Vyle / nor the
one can not be great / But the other is ly/
tell / nor the one ryche / but the other pore.
And also this Worlde may be compared
to a great & a large table Wherupon the/
re is a lytell & a narowe to Wete / the Whi
che the one plucketh on the one syde / and
dyscouereth the table on the other syde / &
so taketh all from his compaygnon / he
that putteth his loue in this Worlde / he
endureth moche sorowde / for truly all is
Vanyte / but he that doth sette his loue in
god / is in all his tyme merry & Joyous.

The loue of god doth maynteyne it
selfe by perseuerance / as he hym
self Wytnesseth sayeng. Qui
autē perseuerauerit Vsqz
in finē hic saluus erit.

Math.
v. capi.

Of the loue of parentes. Folio. p. vi.

Howe the loue of the father & mother
With other parentes cometh. And What
reuerence and honoure we ought to
gyue to our father & mother / and
the maner to loue his wyfe &
chylde: and to correct and
lodg them i this worlde.



The seconde loue procedeth of The lo
the natural and carnall moue of pa
upnge of the courage / which rentes.
constreyneth the persone to
loue his parentes / that is to
say his father and mother and other his
kynsfolkes as nature doth moue vs. A
certaine philosopher sayth / do not put
thy truste in hym whiche loueth not his
father and mother or other his kynsfol
kes / for yf he do not loue them / it is i ma
ner impossyble that he shulde loue the.

Salomon sayth / in the ecclesiastike / **Salom**
In all thy wordes / in all thy dedes and **mon.**
workes / honour thy father and thy mo
ther. And thou shalt haue the euerlastyn
ge benediction of god. The benediction
of the father / maynteyneth & vpholdeth
the house of syon. And the malediction

Of the loue of the parentes.

or curse of the Father dothe Undermyne
the foundation therof. God comaundeth
the in the lawe / honoure thy Father and
mother to the entent that thou may lyue

Saynt longe vpon the erth. ¶ **Saynt matthew**
Math. sayth that he neuer sechylde / which dyd

cuyll entreat his father and his mother /
but god did take vengeance on hym in

Plato. this worlde. ¶ **Plato** sayth / know well
the man afore that thou loue hym. And
When thou shalt knowe hym well / then
loue hym with all thy herte. It is sayde
in a Decte / that the loue whiche a man
hath with a wyfe and vnhonest persone
can not be but by some vyle occasyon.

And sayth that the good man is corrupt
by the compaignie of the cuyll / & the cuyll
man doth lease his cuyll name by keepyn
ge compaignie with more honest and bet
ter men then he. And sayth / that thou ou
ghte to loue perfectly thy wyfe / for seying
that thou arte her husbande / she is one of
thy members / and ye be bothe one herte &
one fleshe. God doth name the woman
the ayde and helpe of the man / for when
he had made man / he sayde let vs make
ayde vnto hym / and dyd take one of the

Of the loue of kynssfolke. Folio. v. vii.
tybbes of a dam & made therof the wo-
man in saynge / for this womā the man
shall forsake his father and his mother.

And shall Joyne hym oonlye with his
wyfe / and they shall be two flesshes in
one.

¶ Saynt Paule saythe / men loue Saynt
Paule.
your wyfes / in lyke case as Ihesu cryste
loueth his / whiche is the churche. And in

another place sayth / loue your wyfes as
your owne bodyes / for it is the gyfte of
god.

¶ Sydrac sayth / that the possessy- Sidrac
ons and rychesse cometh & be gyven by
the sayth of any mā / but his wyfe is the
gyfte of god.

¶ Saynt Paule sayth / the Saynt
Paule.
husbande hath not the power of hym self
fe / but the wyfe / nor the wyfe of her self
but her husbande. And sayth moreouer /

thou ought not to byseue that it is synne
to medle in all honoure with thy wyfe /
for the Apostels say / let euery man ha-
ue his owne / to auoyde fornicacion.

¶ Salomon sayth / that a good wyfe is Salom.
aboue all the goodes and rychesse of this mony.

Worde / for she is the crowne of the man
and the keeper of the howse / yf thy wyfe
be euyl / thou oughte to suppozte / and
not to blame her : yf by no meanes thou

Wysdom.

c.i.

Of the loue of kynnsfolkes.

- canste amende her / so we be it gyue her
Sidrac not to moche powder of the. ¶ For as Sy
diac sayth / be ware that thou do not mo
ue thy wyse so moche that thou shalt cau
se here to come to more Ire and Wrathe.
Salomon ¶ Salomon sayth / that there is no hed
mon. in the Worlde so full of Venym as is the
hed of a serpent / nor no Ire so great as
Tulle. the Ire of a womā. ¶ Tulle sayth / that
that person Whiche is asshamed of the co
pany of his father and his mother is not
Worthy to be amonges the cytezens.
Sidrac ¶ Sydiac saith that he Was borne in an
Unhappy houre. Whiche doth fo: sake his
father / and he is cursed of god Whiche is
Saynt rude vnto his mother. ¶ Saynt Augu
Austyn styne sayth / that a man ought to honour
his father & his mother in two maners /
that is to say to bere them honour and re
uerēce. And to mynystre that thyng vnto
them wherof they haue nede. ¶ Salo
Salomon mon saythe / honora patrem tuum et ge
mon. nitus matris tue non obliuiscaris. And
saythe also / yf thou haue sones chastyse
them / & they shall be comforte vnto thy
soule / yf thou haue doughters teche them
to kepe theyr bodyes. And gyue theym

Of the loue of parent. Folio. p. viii.

not to fayre countenance / maye thy
doughter / for thou doste a good dede yf
thou marie her to a wyse man. ¶ Senec
saythe chastyse thy chylde. And cause
them to feare and drede god / for it is bett
ter for a man to se his chylde dye / then
to se them lyue euyl / and to be ingrate. Senec.

¶ Saynt Bernarde sayth / in the canty / Saynt
kes that ingratitude is enemy of the sou
le / and demynysyth the vertues / and
is perdycon of mercyes and of benefyt
tes. The synne of ingratitude is lyke the
Wynde / Whiche dryeth vp the Water of
the fountaynes of pyte / the de we a Wa
ter of grace / and the goodnesse of mercy
as the Wyse man saythe. Ingrati enim
spes tanq̃ hiberna glacies tabesceat dis
patiet tanq̃ aqua superflua. Sapi.
p. v.

Of the loue of compaygnons and
frendes / a howe to entertayne it.



The thyrde loue Whiche is cal
led amytie of copaygnons
it is to Wyl one thyng togy
ther lawfully and honestly
And this loue descendeth by
Wysdom. e. ii.

Of the loue of compaygnons.

thre occasyons whiche moueth the pson
to the same. The fyrste is for some good-
ne, se that the persone hathe or trusteth to
haue of hym that he loueth. The seconde
is for the good wyll and mynde that the
persone hath vnto his frende in desyr-
ge and wysshynge hym good. The thyr-
de is / that he wolde be al wayes as one
with his frende a partetaker with hym
in all thynges for the loue that he oweth
vnto hym. And these thre maners of lo-
ue be very good & vertuous. ¶ Saynt

Thomas sayth / that thou may kepe thy
frende the maner of wayes. The fyrste
is to loue hym with all thy herte / & that
he maye knowe it. The seconde is to do
all thynges to thy power / whiche thou
knowest doth please hym. And the thyr-
de is to be ware / that thou do no thyng
that shall dysplease hym. And saythe al-
so that by othre thre meanes thou maye
kepe hym thy frende / that is to say to ho-
noure hym in his presence / to laude and
praysse hym in his absence / and to helpe

Salom. hym at his neede. ¶ Salomon sayth / that
there is noo thyng to be compared to a
Quide. saythfull frende. ¶ Quide saythe / that

Of the loue of felyschyp. Folio. m. v.

When thou shalt be in prosperyte / thou shalt fynde & haue many frendes. And in thyne aduersyte thou shalt be lefte all alone without any frendes. ¶ Arystotyl Arysto
le saythe / that the more dygnyte and ho-
nour or rycheesse that a man hath / the more

neede he hath of frendes / for one good thyng can not be alone and without another. ¶ And Salomon sayth / there be
thre thynges that be very pleasaur and acceptable both to god and man / that is

to saye concord and amytie of bretherne / loue of neyghboure / and the loue of the man and his wyfe / When they loue the one the other. And saythe that it is a so-
ueraygne goodnesse & gyfte of god to haue a good wyfe / he that chaunceth to fynde a good wyfe / he fyndeth great good and welthe. And he that forsaketh and chaseth from hym a good wyfe / he chaseth from hym his welthe and prosyte.

And saythe also that a good wyfe dothe honour the hofse and the rycheesse / and an euill wyfe is the destruction of all togyther / & the dyshonour of the husbande.

¶ Salomon wyslyng to blame the women sayth many thynges of them / of the

Wysdom.

e.iii.

Of the loue of felyschyp.

Whiche at this tyme I Wyll not speke/
for there is many good reasons Wherefore
a mā ought to honour the Women. And
accor:dyng to his saynge a man shal not
fynde one good Womā amonges a thou
sande / but I byleue that he speketh this
as a man angre and moued for one Wo/
man Which dyd deceyue hym / for it is red
in the olde Testament that the same Wo
man dyd so moche to Salomon that for
the great loue that he hadde vnto her she
caused hym to forsake god and to wor/
shyp ydolles. And she dyd lede hym so
moche after her Wyl that she caused hym
to be clothed and to were Womans ap/
parell / she caused hym to spynne / and
dyd ordie and lede hym after her owne
Wyll / as yf he had ben a chylde. And for
those thynges Whiche that Woman dyd
vnto hym: he speketh euyl of all other /
saynge that amonges a thousande Wo/
men a man shall not fynde one good.
And that the unquyte of the man is bet/
ter then the goodnesse of the Womā / but
as I haue sayd afore / he speketh therof
as it doth please hym / for yf we Wyll cō
sydre and beholde the euyl dedes of the

Of the loue of concupyscence. Fo .xx.
men / We shall fynde them moche greater
then those of the Women.

Howe the loue of concupyscence cō/
meth to men and Women. And of
the daungers that do chaunce
and come of the same.



Df the fourthe loue Whiche
is cōmenly called to be en
amoured / is the loue of cō/
cupysce / Whiche is when
the mā loueth the Woman
for the pleasure that he trusteth to haue
of her / as they do cōmenly which say I
am enamoured of suche a Woman. The
delectacyon of this loue is all in the cor/
porall & bodely delectacyon. ¶ Saynt Saynt
Thomas thapostell sayth that a man thomas
wolde neuer loue any thyng yf he had
not truste to haue some pleasure & good/
nes of the same. Howbeit a mā sōtymes
supposeth that thyng to be full of great
goodnesse / of the Whiche cōmeth moche
euyl yet it semeth to hym that loueth su
che a thyng that there can no euyl come
therof. And as it is so / that euery loue
cōmeth by some delectacion corporall or

Of the loue of concupyscence.

intellectuall. The loue corporall cometh
and descendeth by the fyue corporall sen
ses or wyttes as is afore sayd. The Intel
lectuall loue cometh by the ymagynacy
on of the vnderstandyng. And the de
lectacyon intellectuall is moche greater
then the corporall / so that all the delyte
of the loue of concupyscence is in delecta
cyon intellectuall. And therfore the loue
of concupyscence may not nor ought not

Plato. to be called loue. ¶ Plato maketh menc
on therof saynge / loue of concupyscence is
not Vertue of loue / but rather Vyce of le
cherye / When the man loueth his Wyfe
onely to haue his pleasure of her / or the
Woman her husbände for to haue profyt

Tulle. this loue is veray enyll. ¶ Tulle sayeth
y^e p^rfyte loue is y^e Whiche is not by force
nor by fere / & d^ede / nor for profyte that a

Droge man trusteth to haue. ¶ Diogenes saith
nes. that the loue of concupyscence cometh by
beyng ydle. And that it is a great Vyce
and synne the loue of concupysceⁿce and
agaynst the comaundemēt of god / Whi
che sayth. Loueyte not the Wyfe of thy

Saynt neyghboune. ¶ Saynt Austyn sayth y^e
Aus. in the synne of fornycacyon is perdyccyon &

Of the Vertue of loue. folio. xvi.
clere dāpnacyon of the soule / of the whiche
thyng our Lorde Ihesu cryste spe/
keth in the gospels. Qui Viderit mulierem
ad concupiscendum eam iam mecha cryste.
tus est in corde suo.

Example of the Vertue of loue.

With the Vertue of loue / it is red in Exam
ple.
the hystories of Rome / that the
kyng Pyrrhus / wolde haue
caused to cut the hed from the bodye of a
woman called Fozolice for a certayne of/
fence / wherof she was accused / this wo/
man cam before the kyng and requyred
hym that he wolde grue her pardon and
space for. viii. dayes / that she myghte set
all thynges in ordre / and to prouyde the
better for the helthe of her soule. And the
kyng answered that he was content: so
that she wolde gyue a plege for her / that
in case that she dyd not come at the daye
appoynted / that he wolde cause to cut of
the hed of the sayde plege. And the wo/
man answered that she was veray wel
content / and that in contynent she wold
fynde a plege / wherof the kyng meruailed
greatly / for he thought that there had
ben neuer a persone in the worlde / that
Wysdom. f.i.

Of the Vertue of loue.

Wold haue pledged her. And then she dyd
sende for a yonge man which was of an
honest stocke / the whiche had loued her
per/sytely a longe tyme / and she hym / to
whom she tolde the hole matter. And un/
cōtynent this yonge man named Arvon
dyd rendre hym self p: ysoner for her: and
dyd bynde hym vnder the payne afore/
sayd that in case that she dyd not come a
gayne y^t he was cōtent to lease his hed.
And then the sayd woman went home
to her house / and made her testament / &
dyd bequeth her goodes . And when the
terme drewe nere / euery mā mocked this
yonge mā reputyng great folye in hym:
but for all that any mā coulde say vnto
hym he wold not forget the loue of her: &
was content to suffre deth for to aleng/
then her lyfe / he loued her so feruentlye.
So the day of the terme cam / in the whi
che she (seyng the great loue of this yon
ge man) dyd rendre her self afore the kyn
ge & requyred that Arvon myghte be de/
lyueryd. And then the kynge shuld take
his pleasure of her. The kyng then seyn/
ge the ppyt loue that was betwē them
dyd gyue her pardon / sayng that it were

Loue.

Of the Vyce of enuye. Folio. xxii.
great synne to departe so good and per-
fyteloue as they had betwene them the
one to the other.

How Enuye is contrary to the Vertue of loue. And What enuye is / and also of the payne that the enuyous man bereth in hym selfe.



Enuye Whiche is a Vyce contrarie to the Vertue of loue / is in two maners. The fyrste is to be sory for the welthe and prosperytye of another

man. The seconde is to be glade / for the euyl & aduersyte of another man.

Salomon saythe / be not glad of the euyl y^e happeneth to another man / for it dothe dysplease god. And know ye that he that

is glade of euyl of his neyghbour shall not be vnpunysshed.

Saynt Diego ry sayth / that in the world is not a greater tourment and payne then enuye / for

where enuy is there can be no loue. And sayth / that the greatest vengeance that thou canst take of hym which bereth the

Wysdom

f.ii.

Salomon.

Saynt Diego
rye.

Of the Type of enuye.

Plato. enuye / is to do hym al the good that thou canste. ¶ Plato sayth / that the enuyous man is neuer without sorow and payne / nor the ypoocrite without feare and dred.

Saynt Austyn ¶ Saynt Austyn sayth / he that hath enuye in hym can loue no man. And sayth that it is better for a mā to kepe hym fro the enuye of his kynnsfolkes and frendes then from the enuye of his enemyes.

Saynt Austyn ¶ Saynt Austyn saith y^e enuye is to be sorow of the felycyte of another man. And sayth / that the enuyous person hath not only enuye at greater the he / but at them which be egall with hym / or worse then he. He hath enuye at those which be greater or better then he / bycause y^e he is not so good or so great as they be / he bere the enuye at those which be egall with hym bycause that he is not better or greater then they / he hathe enuye at those which be worse then he / for fere that they be come not so good as he / Wherefore he hathe

Diace. enuye at all maner of folkes. ¶ Diace saythe / that the enuyous man brenneth within and without. And saith / that the enuyous persone is content to lease / to do damage to another man. ¶ Socrates

Of the Vyce of enuye. Folio. xviii.
saythe / that he Whiche bereth the Vessell
of enuye / shall haue euerlastynge payne
The holye scripture maketh mencyon ecclesi.
therof saynge. Nequam est oculus aduer
tens faciem suam.

Example of enuye.

If the Vyce of enuye it is red in
the olde testamēt that Larm ses
ynge that all thynges of his bro/
ther Abell dyd multiplye & bynge forth
moche fruyt / he had so great enuye ther/
at / that he kylled the sayd Abell his bro/
ther / Whiche Were the two fyrst brethren
vpon the erth. And it was the fyrst blode
that euer was shed vpon the erth. And
all was by enuye.

How a man oughte to take glad/
nes and ioye / and of What thyng
and What gladnes or ioye is.

Gladnesse or ioye is the
effecte of loue / as pres. Presci
cyan sayth. And it is a
contentynge & reste of
the herte. **S**ydac sa
yth / that the lyfe of the
man is gladnesse or ioye of herte. And
Wysdom. f.iii.

Of gladnesse and Joye.

Saynt
Austin

sayth / that for a man to reioyse hym self
to moche of thynges not conuenient is
not Vertue / but rather Vyce. ¶ Saynt
Austyn sayth / do not reioyse to moche in
the loue of the World / for he that to moch
reioyseth hym therein / of tyme hathe he
urne the of. And saythe that there is
no rycheesse to be compared to the helthe

Senec.

of the body. ¶ Senec saith / be not proud
be in thy prosperyte / nor be not angre
nor out of pacyence in thyn aduersyte /
for in this Worlde is not so ryche a man
as he that hath suffycient / and is content
With that thyng that he hath. And saith
he that Wolde demaunde of me Who is a
ryche man: I Wold answer that it is he
that hath suffycient and is content. And
that he which desyreth al wayes more ry

Boece.

cheesse is poore. ¶ Boece sayth / that natu
re is content With a lytel thyng / yf a mā
Wyll not do it onstrage. And Arystotle

Arysto
tyle.

saith to his dysciple Alexander. What
angre / rancour / or malice so euer that
thou hast in thy herte / thou ought
al wayes to shewe mery and
ioyfull countenance and che
re afore all folkes.

Of heurnes & gladnes. Fo^r io. xviii.
Howe heurnesse is contrary to glad-
 nes. And how the wysman ought
 neuer to put any in his herte/
 Wherof heurnesse & melanco-
 lye maye be engendred.



Purnesse or pensyf-
 nesse is contrarye to
 gladnesse / after the
 sayng of Macrobi⁹ Macro-
 bius. Wherof there is thre
 maners & sort. The
 fyrste is when th: per-
 sone gyueth hym selfe more thought and
 sorowe for any thyng then he ought to
 do. And this may be called pensyfnesse.
 The seconde is when the person neyther
 doth / nor sayth / nor thynketh any thyng
 Whiche is ferme and stedfast / but is lyke
 a deed body / and thereby falleth in Idle-
 nesse / Which is a great vyce. The thyrde
 is for certayn ymagynacions / when the
 person moueth hym self With great and
 excessyfe angre / Wrath / and Ire / Which
 is called melancoly / Wherof cometh des-
 payre: Whiche is the greatest vyce y^t can
 be / as the Phylosopher doth say: In pen

Of heuynes & gladnes.

syfenesse or heuynesse be engēdred many
vices. And amonges all other is engē-
dred slouth and Idlenessse / for: When the
person is pensyfe and full of Idlenessse /
it seemeth that he careth for: noo thyng.

Salomon. ¶ Salomon sayth / that in lyke case as
golde is essayed and proued in the four-

Plato. in aduersytes y^t come vnto hym. ¶ Pla-
to sayth / that the man Whiche hath his
helt hought neuer to be pensyfe and heuy
in his herte / for: any maner of aduersyte
that may chaunce vnto hym / but ought
alwayes to be of good comforte / & to ar-

Socrates. in hym self With patience. ¶ Socrates
sayth / that he Whiche is not angry nor
Vexed for: any aduersyte that may chaū-
ce vnto hym / he gyueth hym selfe mo: he-
reste / and dothe illumynate his senses or
wyttes. And sayth / that he is pensyfe &
sorrowfull Whiche hath noo thyng / but
more pensyfe and sorrowfull is he
Whiche was wont to haue and
hath noo thyng. And that he is
happy that is not wont to
prosperite / for: he hath
no pensyfes in hym.

Of melancolys daunger. Fo. xxv. b.
Howe melancoly is daungerous. And
What is melancoly. And how it cau
seth many to fall in great trauaile
paynes / and myseryes / and con
sequently in great poute.



Melancoly is a thyng gre
atly to be hated of that
persone Whiche is entan
geled and wrapped ther
in / for of melancolye co
meth pouertie afflyccyon / and despara
cyon. ¶ Wherof spekketh saynt Bernat
sayng / I had leuer dye then to suffre my
self to fall in melancoly. ¶ Senec sayth
melancolye is dethe and the sepulture or
graue of the lyfe of man. And sayth / for
any thyng that may happen or chaunce
vnto the be not melancoly no: pensyfe.
And yf thou can not kepe the from it: yet
do not shewe it in dede no: in worde / for
it belongeth not to a Vertuous man / to
shewe hym self melancoly / for no maner
of aduersyte that may happē vnto hym
for he that is melancoly and pensyfe for
his aduersytyes he doubleth them / but a
man ought to consydre that after aduers
Wysdom. g.i.

Of the daunger of Melancoly.

syte / cometh consolacyon and prosperyte
And he that doth the contrary is melan-
coly / and then Idleness doth entre in to
hym. And so by the euyl thoughtes that
he hath / beyng Idle he falleth so farre
in slouth that he careth for nothyng /
nor nothyng wolde do but slepe. And
thou ought to knowe that the person be-
yng Idle / maye fall Very soone in to
many Vices / that is to saye to dystroye
his body / and dampne his soule by euyl
cogytacions and thoughtes that maye
come therof. ¶ Senec sayth. that Idle-
nes is confusyon of the Vnderstandyng
and Wytte of the person / the gate of pens-
syfnes / and mother of pouertie. ¶ Salo-
mon sayth / do not loue to slepe to moche
for fere that pouertie do not reygne ouer
the. ¶ Arystotyle sayth / that slepe bryn-
geth moch incōuenyēce. ¶ And Hermes
sayth / blyssed is he that vseth good occu-
pacions in all his tyme. And sayth that
the Idle and slouthfull persone putteth
all his besynes at auenture. And sayth /
that fortune and auenture helpeth that
man whiche wyll helpe hym selfe. And
the Idle and slouthfull persone is cōtra

Senec.

Salomon.

Arysto-
tyle.

Hermes

The daunger of melancoly. Fo. xv. vi.
 ry to hym selfe. ¶ Socrates sayth / that Socrates
 there be fyve maner of folkes / Whiche are.
 alwayes in pensyfnes and melanco-
 ly. The fyrste maner is of hym that can
 not for get Injuries done o: sayde vnto
 hym. The seconde is of the enuyous per-
 sones Whiche dwelleth and is cōuersaū-
 te With folkes ne wylle come to rychesse.
 The thyrde is of hym Which hath ben in
 the place Where other hath gotten moche
 profyte / and coulde not pfyte there hym
 selfe. The fourth maner is of hym Whi-
 che somtyme Was ryche / & now is poore
 The fyfth is of hym / Whiche desyreth &
 enforceth hym self to come to hygher esta-
 te and honoure then is mete and conue-
 nyent for hym. The syxt is of hym Whi-
 che hath dwelled longe tyme With a wy-
 se man and hath nothyng lerned. ¶ Ho-
 mer sayth / that by great dyligēce a man
 cometh to perfeccyon. And that dyligen-
 ce is mother of rychesse / and helthe of bo-
 dy / and saluacyon of soule. And melan-
 coly and Idelnesse is all of the contrary
 ¶ Salomon maketh mencyon therof in Salo-
 the Wyble sayeng. Robusti semper in ha-
 mon. bñdancia: ois autē piger in regestate erit.

Wyssdom.

g.ii.

Of heuynesse or pensyfnesse.

Example of heuynesse or pensyfnesse.

Examp
ple.

When the booke of kynge Alexan
die that when the sayde kynge
Alexandre was ded his barons dyd bere
hym in a chace of golde to the sepulture
or beryng. And ther was many Phylo
sophers which went after the body we
pyngge & haupngge great heuynesse. And
amonges all other there was one that we
ped very sore sayenge. O good lord the
se that neuer dyd se our kynge Alexan
dre dyd doubte and fere hym. And now
those that do se hym doth nothyng regar
de hym. And another cryed with great
heuynesse. O cruel deeth which doubteth
nothyng nor spareth nothyng / & whi
che hath taken from vs that man which
gouerned and ruled all the worlde. And
the other Philosophers dyd cry. O iusty
ce sette apert. O faythfulnesse losse. O
curtosye chased away. O gladnesse and
Joye cryed. O Bayllantnesse fled a
way. O gentylnesse destroyed. And in
this maner they dyde bere hym to the se
pulture or beryng with great sore we
heuynesse and melancoly.

Excla
mations

Of the Vertue of peace. Folio. ppviii.

How the Vertue of peace ought to be
mayntayned and kepte. And of the
great goodnesse that cometh of
the same. And What peace is.



Peace (as sayth saynt Ber^{te} Saynt
narde, is purenesse of vn^{der} bernar^{de}
derstandynge / symplenesse de.
of herte / quyetnesse & teste
of courage / place of loue.

And companye or felowshyp of charyte

Senec saythe / that peace is aboue all Senec.
the goodnesse and rychesse of this worl^{de}.
de. And sayth that he that hath not peas
With hym ought to bre it. The prophete ysaye.

ysaye sayth / that the curyll man doth not
care for peace. **P**lato sayth / haue peas Plato.
With the Vertues / & warre agaynst the

Vices. **S**aynt austyn sayth that in ly Saynt
ke case as Wyde dyscencion and angre Austyn
dystroyeth a howse / so peace & loue doth

nouryshe it. A wyse man sayth thus: yf
thou wylte haue peace With the / submyt
thy selfe alway to reason. The mayster Mayse
of the sentence sayth that he is madde / y^f of the se
is i peace & doth seche warre. And sayth tence.

that peace causeth good to come: & warre

Wysdom.

g.iii.

Of the Vertue of peace.

Diace. destroyeth it. ¶ **Diace** saythe / that he
Whiche dothe gouerne his Wyll in peas:
gouerneth a greater realme / then yf he
dyd gouern from the east Vnto the West.

Sidrac ¶ **Sydrac** sayth / that they be Very hap-
py Which doth loue and seche peas. And
sayth / fflye & esche we those places / Where
thou thynkest that there shall be debate &
dyscencion / so: to stryue With hym that
is egall and as good as thou / it is but so
ly / to stryue agaynst thy better: it is great
madnesse. And to stryue agaynst one

Saynt Worse then thou art / it is shame. ¶ **Sait**
Paule. Paule maketh mencyon of this saynge.

Ad ro. Non in contentione et emulatione. &c.
manos

puu.ca. ¶ **Howe** Ire is contrary to peace / What
Ire is. And how it doth destroye &
Wasteth the Vertues and the bodyes
of them that be entangled With
the same. And of the euyl
that dothe come of it.

Aristo
yle.



He is a Vyce contrarye to
peas / Wherof the Phyloso-
pher **Aristotyle** doth speake
saynge / that Ire or Wrath
is a troublsng of the cora:

Of the Wyce of Ire. Folio. xxviii.
ge a leasyng & dystroyng of blode whi
che flyeth to the herte to the intent to Ven
ge hym of Ire. And When the blode fyn
deth the hert there it doth rest al troubled
And after Warde is conuerted in to ma
lyce and hatred. And of these thre Wyces
that is to saye / Indyrnacyon / Ire / and
hatred / do descende and come dyscorde &
Warre. ¶ Salomon sayth / that When a Salo
fole is moued and troubled / doth in con / mon.
tynent shewe his Ire / but he that dothe
couer & kepe close his Ire: is a Wyse man.
Sande and leed is Very Weyghty and
heuy / but the Ire of a fole is moche more
heuy and Weyghty. ¶ Cassiodore sayth Cassio
that Ire is mother of all other Wyces. do: c.
¶ Prescyn sayth / that the greatest ene / Presci
my that thou haste or canste haue in this an.
worlde / is Ire When thou hast it in the.
¶ Lato saythe / that a man is naturally Lato.
inclyned to be moued With Ire / but to
perseuer and abyde i the same doth passe
nature / and cometh of the deuyll / therfore
euery man ought to eschewe it as moche
as he can. ¶ Arystotyle saith / that Ire is Arysto
the corruptyng and dystroyng of all tyle.
Vertues. ¶ Tulle saith / y^e a man ought Tulle.

Of the Vyce of Ire.

- to be Very slowe and lothe to be moued
With Ire. And Very redy to mercy / ser-
ue andstedfast in aduersyte: and wyse
and moderate in his prosperities. ¶ **Se-**
Senec. nec sayth / that Ire is incontynent quen-
sied and dced in a wyse man. ¶ **Saynt**
James James saythe / that a man oughie to be
prompte and redy to here / slowe to an-
swere / and oughte not lightly to be an-
gred & moued With Ire. ¶ **Saynt Au-**
Austin styn sayth / yf thou be moued With Ire
and Wiath agaynst any man / and Wyl
therof take Vengeaunce / remyte all Vn-
to god. ¶ **Saynt Diego:** ye sayth / that
Diego there is thre remedies agaynst the Vyce
ye. of Ire / that is to say meke & gentyll an-
swere / Also for a man to holde his peas-
or to grue fowde wordes. And the thyrde
is to departe oute of the presence of hym
that is moued With Ire. ¶ **Varro** sayth /
Varro. that rychesse can not abyde and indure
With hym which is full of Ire & Wiath.
And sayth / kepe the Well from Ire / for
it dystroyeth reason / and troubleth the
Tullie. Understandynge. ¶ **Tulle** sayth / eschew
Ire as moche as thou canste / for it Wyl
not suffre the to se the ende of thynges.

Of the Vyce of Ire. Folio. xxix.

And sayth that he is in great rest that ne
uer or very seldom doth moue hym self
With Ire and Wrath. And sayth When
thou shalt se any thyng Imagyned a/
gaynst the / besyre thy selfe to tourne it to
thy Wyll and pleasure / more by gentyll
Wordes / sayre meanes and equyte / then
by Vengeaunce / for Vengeaunce is dam
pnable to bothe parties / And equyte is
profytable to bothe. ¶ Plato sayth that Plato.
When a man is inflamed With great Ire
he is lyke to a house set on fyre / for by the
great Violence of the fyre / a man can no
ther here nor se. And also in lyke case as
a shyp hauynge a contrarye Wynde can
not be Well gouerned / so is the courage
of man When he is inflamed With Ire /
he can not be Well gouerned. And With/
out doubtte Ire is a thyng so Very euyll
and dangerous that a lytell flame or
sparke maketh a great fyre: that is to say
of a lytell Ire dothe there come moche e/
uyll. And as we do se cōmonly / the wo
men be more angre and Ire full then the
men. And the ycke sooner then the hole /
And the yonge people sooner then the ol
de / by this it may be thought that Ire cō
Wysdom.

Of the Vyce of Ire.

meth of a patuers and an euylle courage.

Saynt Austyn sayth that i lyke case
Austyn as euylle Wyne dothe corrupt the Vessell
Wherin it is put / so Ire doth corrupt the
body of the man yf it do tary there fro on

Saynt Paule. Paule sayth. Sol nō occidat super iras
ephesi. cundiam Vestram.

ca. iiii.

Example of Ire.

Examp
ple.

If the Vyce of Ire it is red in the
olde testament / that Dauid the
prophete beyng i great loue with
Batfabe wyfe of Dye / dyd beget a chil
de of the sayd batfabe. And when he dyd
se that she was with chylde / he dyd send
for her husbande Dye / the whiche was
at the besegying of a certayn towne whi
che the sayde kyng Dauid caused to be
besegged. And whan the sayd Dye cam
he was informed of the said kyng dauid
that the chylde wher with his wyfe bat
fabe was great / was of his begettyng.
And so the sayde Dye dyde thynke & by
leue none other but that it was his ow
ne / But whan Dye came amonges his
frendes they shewed hym how that kyng
Dauid had gouerned his wyfe / wher

Of the Vyce of Ire. Folio. ppp.
 With he Was sore displeased: both agaist
 kynge Dauid and agaynst batſabe his
 Wyſe. And after that tyme Wold compa
 ny no more With her. And Whan dauid
 Underſtode y^e the ſayd Vyce had forſake
 his Wyſe / he Was ſo full of Ire ⁊ Wrath
 in his herte / that he dyd Wryte a lettre to
 the conneſtable of the hoſte Wherin Vyce
 Was / Whiche lettre dyd conteyne: that he
 ſhuld put Vyce ſo far forth in the batayle
 y^e he ſhuld be ſlayn. And ſo it Was done.

¶ Of chaſtite / and howe ſhe ought to
 be Withholden / obſerued / ⁊ kept / and
 the perylls that the Wyſe ſhuld fle
 for fere to leaſe ſuche Vertue.



Chaſtite (as tulle ſayth) Tulle.
 is a Vertue by the Whi
 che the Wylle and deſyre
 of the fleſſhe ⁊ of Leche
 ry is refrayned and ſub
 dued / ⁊ the perſone that
 is chaſte maye be compared to the turtyle
 doue the Whiche for no maner of thyng
 Wylle make a fault or offence to her ſelo
 we / but Wylle kepe her onely vnto hym.

Wyſdom.

h.ii.

Of chastyte.

Saynt **C** **Saynt** Jerome sayth / that chastyte is
Jerom. soone losse and destroyed in hym Whiche
Wyll not restryne his tonge / his eyes / &
his herte. In the Some of Wyces it is red
that he Whiche Wyll haue perfyte chasty
te in hym / he muste kepe hym selfe pry
cypally from sye thynges / that is to say
from to moche and excessyue eatyng and
drynkynge / Wherof is red in the lyfe of
holy fathers / that in lyke case as it is im
possyble to Withhold the fyre that it ma
ke no flambe after that it is Well lygh
ted / So it is impossyble to restryne the
Wyll and the desyre of lechery / after that
the body is replete and full of delycious
meates and drynkes. The second thyng
Duide Which is necessary to kepe chastyte is / y^e
the persone be not Idle. **C** For **Duide**
sayth / that lechery dyeth in hym Whiche
is not Idle. The thyrde thyng is y^e the
man and the Woman be not couersaunt
Saynt together. **C** For saynt **Bernarde** sayth /
Bernar the man and the Woman to be famylper
de. together / and to kepe them from synne /
is a greater and a harder thyng / than to
cause the deade bodyes to ryse agayne to
lyfe. The fourth thyng is / not to be con

Of chastyte. Folio. xxxi.

uersaunt With harlottes and persons of
Vycious luyunge. The fyfthe is / not to
haute nor to go to those places Where co
monly the synne of lechery is Vsed. ¶ For

Saynt Syluestre sayth / that the synne of
lechery hath the maner of the ape / Which
doth all thynges that he seeth done afore
hym. The syxt is / to kepe hym that he do
not haunt to moche great feests and ban
kettes / for there is moche comonly moche
daunsyng and syngyng: many euyl &
Vayne wordes spoken / and many Wan
ton countenaunces Whiche doth engendre
the Vyce of Lechery / by the pleasure and
delyte that the persone dothe take therein /
I saye that the delyte and pleasure Whi
che is in good maner and in honestye /
is moche to be praysed / but the delyt
te and pleasure that the persone
doth take therein for an euyl
intent is to be hayted
and abhorred.

¶ Example of the Vertue of chastyte.

In the lyfe of holy fathers / it is red
touchyng the Vertue of chastyte / ple.
that ther was a certayn nune Whi
he was yonge & very fayre: of Whom a
Wysdom h.iii.

Of chastyte.

noble man dWellynge therby Was mer-
uelously sore enamoured. And desyred
her many & dyuers tymes / that she wold
consent that he myght haue his pleasure
of her / but this same nunne wold neuer
consent vnto hym / & refused hym with
great abhomyacyon. Then this noble
man seying y^e by no maner of fayre mea-
nes he could obteyn his purpose / by rea-
son wherof he was full of heynnes and
melancoly / dyd pourpose in his mynde
to take her by force. And therupon he ca-
me to the abbey where this nunne was /
and there dyd take her by force and vyo-
lence / entendinge to lede her home with
hym vnto his place. And whan this nu-
ne dyd se that she coulde not obteyn mer-
cy and grace of hym / and that there was
no remedy nor no helpe and resystyng to
be had / she demaunded of hym what was
the cause that he had suche fauoure and
loue vnto her more then to other / for the
re is (sayde she) many better and fayrer
in this abbey then I am. And this noble
man answered her sayeng / I am so ena-
moured of you: that it semeth me that the
re is neuer a woman in this world that

Examp
ple.

Of chastyte. Folio. xxxvii.

hath so fayre eyes as ye haue: and that is
the cause that I haue suche loue Vnto
you / Wherefore purpouse your self to com
With me. And than she seying that there
Was no remedy but that she shuld go w^t
hym, she desyred hym that it wold ple^{se}
hym to let her go in to her chambie to fet
che certeyne stuffe that she had there: and
that she wold come to hym agayne inco
tynent. This noble man sayde / go your E^vain
Wayes and tary not / for here I wyl^l ta^ke
ty for you. And than she went in to her
chambie and With a knyfe dyd take both
her eyes out of her hed / and this done she
came out of her chambie all bloody / and
dyd present her selfe as wel as she could
afore this lord as she had promysed hym
And When this lord dyd se her thus dys
fygured and that the eyes were out of
her hed / he departed from her as
a man out of his wytte. And
the sayd nune dyd cotynue
styll in the abbey / & Was
better content that she
had loste her eyes /
then to haue lost
her Vyrigynyte.

Of Lecherye.

Thōwē lechery is contrary to chasty-
te. And in hōwē many sortes it is de-
uyded / than is shēwēd the daun-
gers that come therof as well
to the bodyes of all men
as to theyr soules.



Lechery is a Vyce contrary
to the Vertue of chastyte /
as it is red in the some of
Vyces / there be four ma-
ners and sort of the same.

The fyrste is fornicacyon / as it is when
the man and the woman being not ma-
ryed do medle flesshely togyther. The se-
conde is adultery / and it is when as wel
the one as the other be maryed. The thyr-
de is / when a man doith medle flesshely
wth any of his kyns women. The fourth
maner is suche / that it oughte not to be
named: for it is so vile / so abhominable
and so great a synne. **S**aynt Grego-
rye sayth / that lechery consumeth and dy-
stroyeth the body / causeth a man to lease
his good name / dampneth his soule / of-
fendeth the persone / and offendeth god /
and nowē of dayes the world is greatly

Saynt
Grego-
rye.

Of Lechery. Folio. xxxiit.

inclyned this synne of lechery. ¶ Senec. Senec.

saythe / that he wolde that all lecherous
persones shulde be stoned to deith as they
were in th: olde tyme to the intent that a
man myghte be ware and kepe hym selfe
the better from it. And sayth / that albeit
that the greatest delyte and picaure of
the worlde is lechery / yet neuertheles if
thou do well consydre the ende and the
begynnyng of the same synne thou shal
fynde no thyng therein but all myscheryf
and wretchednesse. ¶ Salomon sayth /

so lytell space as a man myght bere fyre Salo-
in his bosome withoute brennyng of hym mon.
selfe / so lytell space myghte not a man
be amonges women withoute synne.

And sayth / that oft tymes lecherous per-
sones do comytte lechery by theyr syght.

¶ Diace sayth / that rycheesse do brynge Diace.
warre / and women do brynge lechery.

¶ Arystotyle sayth / by leue fiedfastly p^r Arysto-
lechery dystroyeth the body / shortneth the tyle.
lyfe / corrupteth the vertues / brekeith god-
des lawe / consumeth the rycheesse / taketh
awaye the strenght / killeth the soule / dy-
stroyeth the syght / bryngeth the persone
to olde age / & somtyme doth make hym

Wysdom.

i.i.

Of lechery.

Quide. paralystye. ¶ **Duyde** sayth / that the lecherous person beyng yonge doth synne but the olde lecher dothe dote / for an olde lecherous person when he can not do the dede / yet doth he take pleasure in dysshonest touchynges. And sayth / that in bastayl & warre be men stryken with speeres and swordes / and in peas they be stryken with euyl wordes & thoughtes. ¶ **Hermes** sayth / that the vice of lechery dothe quenshe all vertutes: and that there is no thyng more mortall to mankynde then lechery / excepte it be amonges those persones where it is lawfull / as betwene the man & his wyfe in trust to haue chyl-dren. ¶ **Saynt Grego-
rye.** **Grego-
rye.** sayth / spekyng of lechery in a certeyne hysto-
rye. Of fyre of lechery wherof the mouth is glotony / the flambe is pryde / the sparkes be coupte wordes / the smoke is euyl name / the ashes be pouerte the ende is the tourment and payn of hell. ¶ Wherof saynt Petre spekeþ saynge. *Voluptatem existimātes dicitur delicias conuinationes et macule delicias affluentes in conuiuiis suis luxuriātes vobiscum.*

Of force or strength. Folio. xxviii.

Of force or strength and What it is:
The maners and comparysone of
the same. And Who may be cal-
led stronge / and of those also
Whiche be alwayes stronge.



Dice or strength after
the saying of Macrobi Macro-
bius is in three maners & thus.
sortes. The fyrste is to
be stronge by nature /
the which thyng is no
Vertue. The secōde is / not to fere & drede
peryllous and daungerous thinges. And
the thyrde is pacyence / these two maners
be good. **T**ulle sayth / thou oughte to **Tulle.**
be stronge in batayle / and to suffeyne
and suffre patiently the aduersities and
evyls that com vnto the. **S**eneca sayth **Seneca.**
that the man is loued and praysed for his
loyaltie or faythfulnes / & for his valy-
auntnes. **S**ocrates sayth. that somtyme **Socra-**
me it is better to fyre then to dre. **Socra-**
Withstandynge Hermes saythe / that he hermes
dyd saye to a knyghte Whiche was repu-
ted very hardy / thou doste flye from fo-
norable deeth to lyue wth shame & rebuke.

Wysdom.

i.ii.

Of force or strength.

Socra^{tes}. **C** And Socrates sayth / that there is Valyauntnesse in dructs and many sortes and maners / that is to say of those whiche be hardye and Valyaunte when they be constrained outhet to fyght or to die / as those whiche do fyght vpon the sea in theyr shippes. And this Valyauntnesse is by force and constraint. Another maner there is / that somtyme a man is hardy and Valyaunt / as when that he knoweth that he hath the ayde and company of other. Of other there be whiche be hardy and Valyaunt when they knowe that those agaynst whom they do stryue be cowardes & ferefull. Of other there be whiche be stoutye and hardye in all thynges / and feareth no thyng. And this is a bestly hardynesse. And also all the other be not perfect. The fyfth maner is perfecte and vertuous / as when a man is hardy and Valyaunt to flye shame & dysshonour / & to do no damage nor outrage to any person / neither in body nor in goodes. And also to defende his countre.

Socra^{tes}. **C** Socrates sayth / that the vertue of force or strength maketh the man perdurable when he doth put his strength to resy

Of pacyence. Folio. xxxv.

the Byces / to maynteyn reason and iustice. And not to be proude in his prosperities. And also to syght agaynst the desyres of the fleshe. ¶ Saynt John Euan Saynt gelyffe saith / in his fyrste epytyle. Scilicet Johan bo vobis Iuvenes quoniam fortis estis euange et Verbum dei manet in vobis / et Viciis / lyt. tis malignum.

¶ How pacyence causeth a man to bere ea'ly the paynes and trauailes of this Worlde / and how many sortes there be of pacyence.



Pacyence is a Vertue by the which we suffre in oure heries the aduersities and euylles that be done and sayde vnto vs. ¶ Wherof Mayse the Mayster of sentence doth speke sayn' of the sege / the Vertue of pacyence is remedye a' tence: of gaynst all aduersities / and saith / that Vertue all the euylles and aduersities that thou of pacy shalt haue shalbe more syght and ease to ence. bere & suffre yf thou haue pacyence / thou shalt not be pacient so longe as thou art Arysto coneytous ¶ Arystotyle saith / that the tyle. Wyssdom. i.iii.

Of pacyence.

man maye be praysed and maye be knowen in thre maners & sortes. The pacyent is knowen in his aduersyties & trybulacions. The hardy and Bayllaunt man is knowen in the Wartres and bastaylies. And the frende is knowen at ne

Socra de. ¶ Socrates sayth / let vs suffre and
tes. take in pacyence that thyng which fortune doth gyue vs / for it is great folye to

Salomon. ¶ Salomon sayth / y^e
mon. it is better to be pacyent then to be stronge / for he that is pacyent gouerneth hym

selfe by great wysdom as Job dyd whiche had great pacyence in all his aduersyties. And saith / that the strongest man that is / is he whiche can couer and kepe

Senec. secreete his pouertie. ¶ Senec sayth / that there is two maners of pacyence in this worlde. The one is to suffre and indure pacyently the aduersyties and trybulacions that a man hathe. The

other is to refrayn & to absteyne from his desyres & wyll.

And sayth / also that the
Virtue of pacyence doth
ordre and kepe
his tonge.

Of fere and drede. Folio. xxxvi.

CHowe that fere and drede be contra-
rye to strength and valyaunte-
nesse. And What feie is, and
Who those be that be fereful
and for What cause.

Fere and drede be vyces con-
trarye to strength and valy-
auntnesse. And they be i thre
maners after the sayenge of
Tholonnea. The fyrste is to **T**holo
be ferefull in his courage Withoute any nea-
occasion/ but oonly by Imagynacyon.
And this is properly called fere. The se-
conde is to fere and drede a thyng more
then neede is/ and that is a great Vylenes
and shame. And the thyrde is not to be a-
ble (by reason of feblenes of courage) to
suffre aduersyties. And this is called fe-
blenesse. When the man is so Vyle of her-
te/ Whiche is to great a Vyce. This man
Whiche is so Vyle of herre/ and so fereful
maye be compared to the hare/ Whiche is
the moste ferefullest beest of all other: for
the hare hath this condycyon/ that When
she is layde in the wode at her ease/ yf she
do but here the leuys of the trees shake/

Of drede and fere.

Shedothronne a way for fere: many there be that do resemble the hare i this maner Whiche hath so vyle and feble herte that for a lytell or nothyng ther be abasshed and stayde. ¶ Salomon sayth that the one of the causes which causeth the man to be ferefull is the knowleg that he hath for to be reprovied of his euyl workes.

Salomon.

Tulle.

¶ Tulle sayth Wilt thou be without fere do well / a spee but lytell. And sayth that it is a more cruel thyng to fere deth then to dye. And that the remedy of a feble and vyle herte is / not to fere deth.

Cato.

¶ Cato sayth / do not fere the laste ende of the lyfe / for he that doth not regarde / but dysprayseth the ende of the lyfe / he fereth not deth. ¶ Pythagoras sayth / that

Pythagoras.

deth can not be boughte / no: noo man ought to fere it / but such as haue don moche iniquyte / a fereth to be dampned for theyr vyces after theyr deth. And sayth that the doubte and fere of deth is very well manysfeste. For by it is made transmutacyon of the transytorye and fynall worlde / to euerlastyng and perpetuall worlde. Also of the worlde of folye and vanyte to the worlde of wysdom / truth

Of drede and fere. Folio. xxxviii.
and of reason / of the Worlde of payne &
laboure / to the Worlde of consolacyon &
of felypete. And saythe that it is a great
mervayll of those which fere and doubte
deth. And do al wayes contrary to theyr
saluacyon. And sayeth that he which ly-
ueth well and vertuously in this worl-
de / ought to trust to make his ende well.
And sayeth that the deth is good bothe / to
good and euyl men. To the good men to
the entent that they may haue the rewar-
de of theyr goodnes. And to the euyl that
they may comyt no more synne / nor do no
more euyl to the people. And sayeth that
it is better dye / then to lyue with shame.
And therefore he sayde vnto a man whi-
che dyd fflye from the batayle / thou doste
euyl to fflye from honourable deth / for
to lyue with rebuke & shame. ¶ Socra-
tes sayth / that he dyd se his wyfe wepe /
when he was taken out of pryson to be
ledde to his deth. And he sayd vnto her /
wherefore doste thou wepe myne owne
wyfe / And she answered / haue not I a
good cause to wepe when I se you ledde
to deth with great wronge / and with-
out cause. And then he answered that
Wysdom.

k.i.

Socra-
tes.

Of dede and fere

A Wyse man
to his
sone.

the man ought not to fere deth / for there
is no maner of payne or bysterneſſe in it
But the fere that a mā hath therof. A Wy
seman beyng sycke in his bedde caused
his sone to com aſore hym that he myght
talke With hym of deth. And ſayd Vnto
hym / my ſone haue abſtynence With the
reſtrayne thy Wyll / for yf thou dyspray
ſe the Worlde / & the dyuers chaunces ther
of that euery day do come and happen in
abſternynge from thoſe thynges Whiche
god hath prohibed thou ſhalt deſyre no
ne other thyng but deth. Some ſpeke al
Wayes of god / and he ſhal. putte in thy
mouthe good Wordes / Some do not put
thy ſoule in this Worlde / for it is tranſyto
ry and deceyueth all thoſe Whiche do put
theyr truſte in it. Some ſuffyre thy ſelfe /
and be content With that thyng that god
hathe gyuen the / and do not conoyre the
goodes of other men / Some Vſe tempe
raunce in thy lyuyng / and be conuerſau
te With Wyſe folkes / and ſo thou ſhalte
get Wyſdom / be meke and humble / and
be no mocker / diſpraiſe no man / and do
not ſpeke to moche / for I haue repent me
more for my ſarge and to moch ſpekynge

Of drede and fere. Folio. xxxviii.
then I haue for holdyng my peas / or for
sytyll spekyng. Sone I pray the be wa
re that the cocke do not wake eysen i the
mornyng then thou doubt and fere god
and be ware of vayne glo:ry / yf thou ha
ue any science and do not bestowe it in
good vses / it shall do the more damage
and hurt then prosyte / be ware that thou
do speke no vayne and vnprofytable
wordes / be not proude for any maner
of rychesse: & do not despayre for any ma
ner of aduersyte that may chaunce vn
to the. ¶ Socrates saith / that dethe flyeth **Socra**
al wayes from hym which do not fere it. **tes.**
And is al wayes nere to hym whiche
doth fere and doubt it. And sayth in an
other place / that thynge which thou can
not eschewe / susteyne and suffre it pacy
ently. ¶ Saynt Austyn sayth / that the **Saynt**
re is no thynge so sure as dethe / for dethe **Austyn**
hath no mercy of the poore / nor bereth no
honoure to the ryche. And so spareth no
maner of folkes. ¶ Hermes saythe / that **Hermes**
dethe is as the stroke of an arrowe / and
the lyfe of a ma is in lyke case as the stro
ke which targeth a good space or it come.
Agaynst the fere to dye / syt thynges do
Wysdom. k.u.

Of drede and fere.

assure vs. The fyrste is the dethe of the body / by the whiche every man is sure to passe. The seconde is that dethe maketh ende in all thynges of this worlde. The thyrde is the necessyte to dye. The fourth is y^t we se other dye afore vs. The fyfth is that god hym selfe dyd dye. The syxte is the euerlastyng lyfe that cometh after this.

Salomon.
mon.
Ecclesi
astica.

¶ Salomon maketh mencion therof saynge. *Memor esto quoniam non lat*
sabit moris.

puii.ca.

¶ Of suretye. And howe many maners there is therof. And howe fere and suretye do styue toggy^r ther by dyuers languages.



Dettie is not / to double the domages and hurtes that may com in the ende of thynges begon. And there is two maner of suretyes. The one is of folpe / as he whiche gothe to fyght agaynst his enemyes naked and without harnesse / or he whiche fereth not to slepe by venymous bestes / The other is of Wyt & of Vertues. The

Of suretye and fete. Folio. vvvix.

offyce of suretye is to gyue conforte and
to resyste euyl fortunes Which come vnto
to the man / for a man ought to trust that
goodnesse and prosperyte shall come af-
ter the aduersyties. ¶ Diace sayth / that

Diace.

he which doth fyxe his herte in goodnesse
in his prosperyties / shalbe sure in his ad-
uersyties. Agaynst this Vertue of suretie
doth streyue oft tymes fete in this maner.

Fete saythe to the man / thou shalt dye /
Suretie answereth / it is a natural thyn-
ge and no payne / I dyd come in to this
worlde vnder suche conuenant that I
shuld go out of it agayn. The lyfe of the
man is but a pylgrymage: When he hath
gone farre ynoughe / he must retourne / it
is a great folye & madnesse to fete that
thyng which can not be eschewed. ¶ Lu

Lucan.

can sayth / that deth is the last payne: and
therfore a man ought not to fete it. And
saythe / that deth is the laste tyme & ende
of all thynges. ¶ Senec saythe / that he

Senec.

Which prolongeth his lyfe yet for al that
he can not escape from deth. Fete sayth /
thou shalt dye. Suretie answereth / I am
not the fyrste nor the last / for there be ma-
ny gone afore me / and all the other shall

Wysdom

Liii.

Of suretie and fere.

folow me / it is the ende of mankynde /
there is no thyng that greueth which cometh but ones / for deth is comon and e/
gall to all. Fere sayth / thou shalt haue in
thy lyfe moche payne / folow me and trye
busacion. Suretie answereth / to deliuer
me from all these cupes I must dye.
Fere sayth / thou shalt dye in a straunge
countre. Suretie sayth / deth is not more
greuous without the house then within.
Fere sayth thou shalt dye in thy yonge age
Suretie answereth / deth is comon as wel
to the yonge as to the olde. And maketh
there no maner of dyfference / but I wyll
that thou knowe that it is beste dyenge
when a man hath the greatest pleasure
to lyue / it is a very good thyng to dye /
afore that a man desyre deth / yf deth tak
ke me when I am yonge / it shall not ta
ke me in olde age. ¶ Iuuenall sayth / yf
deth ought not to be so moch doubted / as
oughte to be olde age / Fere sayth thou
shalt not be buried. Suretie answereth.
I do not care / for it shall be very small
dormage vnto me / when the persone is
deed / he careth not what becometh of the
bodye. Whether it be brente or clyn with

Time/
nall.

Of seurtie and fere. folio.vl.

Wylde beestes. I Wyl that thou knowe
that the Sepulture or buryeng Was not
founde to the Vsage and prosyte of the
deed bodyes / But to the entent that th:
caryon of the deed bodyes shuld be taken
out of the syght of the lyuynge persones.
Fere sayth / thou shalt be poore. Suretie Fere.
answereth / there is no man poore but su^{re} suretie.
he as thynketh that he is poore. Fere saith
alas what shall I do / I haue loste my
frendes / my wyfe / my chyldren / and all
be deed. Suretie answereth / he is a folc
that wepeth or maketh any sorowde and
lamentacyon for those that be deed / seyn
ge that all muste dye. The Wyse man
ought neuer to take dyscomforte for the
deth of any persone / nor of his chyldren.
But he oughte to suffre it as paciently /
as he doth loke for his owne deth / and to
take comfote in hym selfe. And more to
doubte & fere that whiche fortune ought
to sende hym. ¶ Lucan saith / that fere of Lucan.
euill chaunce or fortune doth put the per
sone in many great perylls. But he is
Very stronge that can suffre fereful and
doubtefull thynges / for the man is kno /
wen in his aduersyties. ¶ Senec saith / Senec.

Of suertie and fere.

that there be mo thynges whiche do fere
vs then that do hurte vs. And we haue
ofte tymes more fere in the mynde and
thought of the courage / then of the word
be or dede. And therfore the man of good
courage / ought not to haue fere afore the
tyme / for perauenture that wherof he hath
fere. fere shal neuer come. Fere saith thou shal
suertie. be exyled & cast out of thy countre. Suertie
answered / the countre is not forbyd me
but the place / for all that whiche is vn-
der heuyn is my countre / as soon shal I
fynde and haue my necessaries in other
countreys as in myne owne. Every say-
de is the countre of a good man: as the see
is the countre of all tryffes / in this ma-
ner fere dothe al wayes stryue with suer-
tye / and neuer gyuet a good counceyll.

Diace. But Diace sayth / the man that hathe
a free and good courage / doth not doubt
fere / for as it is afore sayde / fere cometh
of a feble herte / and yet many wyse
men saye / that there be many thynges
whiche a man oughte to fe-
re and double / as is contey-
ned in the chapytre
folowynge.

Of fere and dr. Se. Folio. xli.

Chowe the Wyse man ought to dou-
bte. And howe by doubtte and fe-
re many tymes the men be-
come Vertuous.



He enemye of helle ought
to be doubted of euerie Wy-
se man. **S**alomo sayth/
v' happy is he whiche dou-
bteeth and feareth the enemy
of hell. And that the man ought to be wa-
re of hym for yf he do he shall not neede to
doubte any perill. And thou oughte not
to be ware and kepe the onely from thy
great enemyes / but also from the leest in
this worlde. **D**uide sayth / that a man ought not to be so dou-
btefull and fearefull that he make doubt
of that thyng wherof no doubtte is to be
had. **S**alomon sayth that a man ought
not to doubtte his enemye for his subtil-
te and crafte. And yf he be a foe for his
myscherye and shrewdnes. And sayth that
When thou shalt haue a frende / it is ne-
cessary that thou be a frende to his fren-
des. And sayth / kepe thy frende aboue
all thynges / and consydre the losse that
Wysdom. l.i.

Salom-
on.

Dauid

Salom-
on.

Of fere and drede.

Socra-
tes.

Senec.

thou shouldest haue yf thou dyd lease hym /
fo: in leasyng thy frende thou shalt pur-
chase and get many enemyes / and thou
ought to consydre and thynke what the re-
ste of thy enemyes is grete and of mo-
re power than thou art. ¶ Socrates sayth:
that the man which gothe aboute to get
hym enemyes / doth trauaile for his owne
nedefulnes. For he which hath many
enemyes ought to lyue al dayes i great
doubt and fere of his lyfe. And sayth / yf
one of the greatest wyttes yf a man may
haue / is to knowe to make of his enemy
his frende. And sayth / that thou oughte
not to repute thyn enemye as a small &
a lyght thyng / for he may hurte the mo-
re then thou dothe thynke / be he neuer so
small of power. ¶ And Senec sayth / yf
thyn enemyes be somtymes more profy-
table to the then thy frendes / for thou do-
ste kepe the from fallynge i to many dan-
gers and folyes for fere of them / and tak-
eth payn to kepe thyn owne for the bet-
ter to resyste and withstande theyr wyll
and malyce. And sayth / that yf it chaun-
ce the to speke with thyn aduersarye be-
ware that thou do not shewe hym thy fe-

Of fere and drede. Folio. vlii.

crete / for then thou shuldest teche hym thy
dystruccyon. ¶ Pythagoras sayth / that Pythag
ys thou wyldest / prayse thyne enemye / goras.
shewe hym alwayes countenaunce as
thou woldest hym no maner of harme nor
that thou arte his enemye. ¶ Salomon Salom
sayth / byleue neuer thyne enemye / and ys mon.
he do humble hym selfe to the / yet do not
truste hym / for if he se his tyme to do the
dyspleasure / he wylle neuer be satisfyed
of thy blode ¶ Saynt Austyn sayth / yt Saynt
as in warre the souldiers be neuer no, Austyn
ther day nor nyghte out of theyr harnesse
but alwayes in redynesse and specially
when they be nere to theyr enemyes / so
durynge this lyfe. We oughte not to be
voyde and unfurnysshed of vertues to
the intent that we be not as he / whiche
his enemye dothe fynde out of harnesse /
Wherof the gospel maketh mēcron say
eng. Dum fortis armatus custodit atria
suum: in pace sunt omnia que possidet.

¶ How good fame ought to go afor
re the men. And of the goodnesse
that cometh of the same.

Wysdom.

l.ii.

Of good fame.



Dod fame is a noble
Vertue and moche to
be praysed and oughte
to be preferred all cy-
chesse / for it is appor-
bate by the lawe and

by good customes / And knowe thou / p^r
for any profite of the world thou oughte
not to lease thy good fame / for the prosy-
te that cometh of cypell renoume a fame

Senec. is losse and not Wynnynge. ¶ **Senec**
sayth / that no man can shewe in hym sel

Saynt fe but that whiche is in hym. ¶ **Saynt**
Austin Austyn sayth / that ypocryse is treason.

Salom. ¶ **Salomon** sayth / yf thou wylte haue
good renoume a fame flye a eschewe the

delytes of the flesshe. And i another plas-
ce sayth / yf thou wylt be well renoumed

Lato. a famed / be not lecherous. ¶ **Lato** sayth
that lechery and coueytousnesse be cōtra-

Arysto
tyl. ry to good renoume and fame. ¶ **Arysto**
tyl saythe / that good fame maketh the

man to be very clere and bryghte in this
worlde / a to be acceptable to the presence

Senec. of prynces. ¶ **Senec** sayth / that the good
renoume and fame of the persone / is fere
of synnes. And saythe / wiforce thy selfe

Of glotonye. Fotio. vii.

to have good fame / for it shall dure lon-
ger with the then all the treasours of the
worlde. ¶ Salomon maketh mención
therof sayenge. *Quam habet de bono no-*
mine / magis enim permanebit tibi quam
mille thesauri pretiosi.

Salom.
Ecclesi.
pli.ca.

Howe glotonye is a dangerous
Vyce. And of the great euyl that
cometh therof to the bodys of
men. And howe the Vertues
of men be dystroyed and
corrupt by the same.



Glotonye is an inordynat
desyre and Wyl to ete and
drynke / and is all contra-
rye to the Vertue of absty-
nence / it is red in the So-
me of Vyces y^t there cometh moche euyl
to the persones by the Vyce of glotonye /
for that same Vyce doth take awaye the
memory of the persone: dystroyeth the sen-
ses or Wyttes / consumeth the vnderstan-
dyng / corrupteth the bloode / dystroyeth
the syght of the eyes / maketh the spyrytes
feble / doth stoppe and sette the tonge / dy-
Wysdom.

l.iii.

Glotonye.

Of glotonye.

stroyeth the body / bryngeith lechery / shorneth the lyfe of the man. And doth engender many a great syckenesse / Whiche do causeth the persone sodernlye to dye / or do causeth hym to lyue in great payne. And sayth that there is mo folkes Whiche dye by reason of excessyfe eatyng and drynkyng / and by inordynat lyuynge / then by Watte or other mortalyte. And sayth that Women and Wyne do cause many good me to erre. ¶ **Aristotyle** sayth that he is a Very beeste / Whiche foloweth the Wyl and appetyte of his mouth. And sayth that he Whiche doth fylle hym selfe full of good meates and drynkes / that he dothe serche his dethe more then his lyfe. And sayth that he Whiche Wyl lyue clene and in helth / lette hym be Ware of to moche an excessyfe eatyng and drynkyng. ¶ **Hippocras** sayth that habundaunce of Wyne and meates dystroyeth the bodye / the soule / and the Vertues. ¶ **Saynt Grego** sayth / that When the Vyce of glotonye hath the domynyon and power of the persone / it shal cause hym to leaue all the goodnesse that euer he dyde. And that When the body of the persone is not gouerned by ab-

Of abstinence. Folio. pliiii.
fynence / all the Vertues of the same per
sone be diuyned. Wherof saynt Paule Saynt
maketh mencyon sayeng. Quibus finis Pauli
interitus quorum deus Venter est / et glo ad whi
tia in cōfusione corū qui terrena sapiūt. sup̄. ii. c

Howe Abstinence is that wherby
Gluttony is consumed. And of the
goodnesse that is therein / And
that maye come therof.



Abstinence is a Ver
tue by the Whiche the
desyre of Gluttony is
refrained and quen
shed. Salomon sa
yth that he Whiche by mon.

ueth by abstinence doth alengthen his ly
fe. Saynt Austyn sayth / that in lyse
case as a man dothe streyne the reyne of
the byddell to stoppe the horse / so ought a
man to constreine and restryne hym self
from the synne of Gluttony / by the Ver
tue of Abstinence a man doth gette and
purchase i this worlde the treasoure whi
che is aboue all other treasoures / that is
to saye helthe of body. Sydrac sayth / Sidrac

Of abstinence.

that there is no ryche/ſe in this Worlde to be copared to the helth of the body. And by abſtynence a man doth purchaſe helth and increaſynge of his lyfe/and doth eſchewe glo'onye: that is to ſay to abſteyn from exceſſyſe eatynge and drynkyng/ for to fylle hym ſelfe full of meates / the ſtomacke is greued therw^t. And it doth no: yſſe (as is aforeſaid) many greuous diſeaſes / a in ſperryall the go W^{te}. And doth cauſe the breth of the perſone to ſtynke. And many other euyls be come therof to the perſone / of the Whiche oft tyme ſo ſo W^{eth} / odcyn deſh.

Howe conſtancye and obſtynacye be diſſerent. And howe conſtancye is a noble Vertue. And What inconſtancye is.

Tulle.



Conſtancye is to be ferme & ſtable in one purpoſe without varyeng. Tulle ſaythe / that it is a veray great and a good thyng for man to be ſtable in thoſe thyngs Whiche he Wyl

Of cōstancie & inconstancie. Fo. xlvi.
 say or do. ¶ Isodore sayth / that he is not ysodore
 Worthy of prayse / Whiche doth begynne
 any worke but he Whiche maketh an en
 de therof. Yet not Withstandynge a man
 oughte not to be so styffe in those thynge
 Whiche he hath to do / that he do fall in to
 the Vyce of obstynacie. Obstynacie is /
 not to chaunge his purpose / for any coun
 ceyll / or any thyng that maye chaunce
 therof: Inconstancie is a Vyce contrary
 to the Vertue of Constancie. ¶ Senec. Senec.
 sayth / that inconstancie is / not to be fer
 me and stedfast. And it maye be compa
 red to the swallowe / Whiche doth fede &
 nouryshe hym self in flyeng here & there
 and so dothe inconstancie / Whiche dothe
 put all thynges at aduenture.

¶ Of the Vertue of noblenesse of coura
 ge of men. And howe the men be oft
 tymes praysed by reaso of the same.



Noblenesse of courage is to
 hede and mynde valyaunt
 noble and Vertuous thyn
 ges. And it may be compa
 red to the griffon Whiche is a beest of su
 perwisdom. m.l.

Of noblenesse of courage.

che nature / that he wolde rather set hym
selfe dye for hungre / then he wolde eate

Saynt of caryon & stynkyng fleische. ¶ **Saynt**
Austyn Austyn sayth / in spekyng of the hygh-
nesse & noblenesse of herte: that the Lyon

Tulle. the Eagle With the / yee. ¶ **Tulle** sayth /
that the courage of Vertuous persons is
knownen by theyr great Workes. And sa-
yth that there is no thinge so stronge & so
sharpe as the herte & courage of the man.

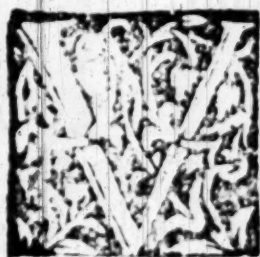
¶ Example of noblenesse of courage.

Exam
ple.
of a phi-
sycyē v-
wolde
poyson
his mai-
ster.

If the noblenesse and hyghnesse
of courage / it is red in the hysto-
ryes of Rome / that there was a
Physycyē that serued a baron / the whi-
che baron made great warre agaynst the
Romayns: this Physycyē cam one day
to the senatours of Rome and to the coun-
cell / and sayd vnto them / yf ye wyl gy-
ue me a good sūme of money. I wyl
poyson my maister which hath done you
so moche euill. And they answered he
wyl not baynquysse hym by treason:
but by force and strength. And then they
dyd shewe the case to the baron: to the en-

Of Vayne glorye. Folio. xlvi.
tent that he myghte be ware of the false
Pheisyen.

Of Vayne glorye. And howe many
maners there is therof / And
howe Vayne glorye is to
be dysprayed.



Vayne glorye is a Vyce cō-
trary to noblenesse of hert
And there is thre maners
of Vayne glorye. The fyrst
is / When a man dothe
cause hym selfe to be more esteemed / pray-
sed and honoured / then it apperteyneth
vnto hym. But saynt Thomas saith
it is no Vyce to haue Wylle to be good or
to be well named and famed / When he
sayth that good name and fame is better
then great rychesse. The seconde maner
of Vayne glorye is / When a man dothe
vaunce / booste / & prayse hym selfe for any
maner of thyng / for it is a thyng not se-
mely nor conuenient for a man to prayse
hym selfe. The thyrde maner of Vayne
glorie is / for a man to shewe hym selfe
rycher then he is / and to shewe hym selfe

Saynt
Thomas.

Wisdom.

m.ii.

Of Vayne Glo:ye.

more Vertuous then he is / for it is ypo-
crite. The Vyce of Vaynglo:ye may be
compared to the peacocke / which is so full
of Vaynglo:ye / that all his desyre and
desyre is to shewe his fethers in spredyn-
ge his tayle in maner of a Whale / for to
be praysed. In the Some of Vyces it is
red: that when the person shall haue ouer-
come all Vyces / yet Vaynglo:ye doth ta-
ry With hym.

Latō. **Plato.** **Latō** saith ys thou wylt
please god eschewe Vaynglo:ye. **Pla-**
to sayth / do not prayse thy selfe / but lette
another man prayse the.

Saynt **Dre-**
Diego go:ye greatly dothe blame the Vaynglo:
ye. **ye.** of ypocrites / and saythe that theyr
Vaynglo:ye is not but a fantastike Vy-
sion / Whiche sheweth out wardely that
thyng Whiche is not Within. **Thesu-**
chyste saythe in the gospel spekyng of
ypocrites. **De** **Vobis** ypocrite quoni-
am similes estis sepulchris dealbatis
tis que foris apparent homi-
nibus speciosa: intus ve-
ro sunt plena ossibus
mortuorum.

Matthei
xxii. ca

Example of Vaynglo:ye.

Of Bayngsloze. fo. 10. v. l. vii.

Bf Bayngsloze it is red in the ly/ *Examp*
fe of holy fath:rs / that an aungell *ple.*

a certayne tyme kepte compaignye
With an hermyte. And as they went to
gyther they passed by a place where ther
was a deed horse / whiche dyd stynke ve
ry sore. Wherefore the hermyte dyd stop
his nose / but the aungell dyd not so nor
dyd not regarde it. And as they wente a
lytell further / they passed by a fayre gar
then / in the which there was a fayre wo
man / and rychelý apparelled / and very
full of Bayngsloze. And incontynent
that the aungell dyd se her / he dyde stop
his nose / the hermyte seynge this / dyde
metueyll very moche therof. And sayde
to the aungell / I do metueyle greatly /
that ye haue stopped youte nose for this
fayre womā. And dyd passe by the styn
kyngē karpon that we dyd fynde / as ye
dyde not care for it / nor dyde not fele no
smell / whiche dyd stynke so euyl / then
the aungell sayd I wyl that thou know
that the person full of Bayngsloze / styn
keth more i the syght of god / of aungels
and of all the heuenly company / then at
the carpon in the worlde. And as soone

Wysdom

m.iii.

Of Iustyce.

as he had sayd this he was sodenly Ba-
nysshed and departed out of the syght of
the Heremyte. And then Juge he that
he shulde be an aungell. And therfore he
knewe well that Vayne glory / greatly
dyspleaseth almyghty god.

How Iustyce ought to be done
And howe it is: that thyng that
dothe measure all thynges
Vpon erthe.

Salomⁿ
mon.



Hermes

Justyce is a ferme & a
stable Wyll to do ryght
Vnto euery mā. **S**alomon saith desyre not
to be Wylc: yf thou can
not fynde in thy herte
to do Iustyce. And saythe / that there is
thre thynges necessary to a man / Whiche
Wyll do Iustyce. The fyrste is / that he
haue aucto:rye to do it. The seconde is /
that he knowe well what he oughte to
Iuge. The thyrde is / that he Iuge accor-
dyng to reason. **H**ermes sayth be Wa-
re that thou do purryshe no man by Ius-
tyce / afor that thou geue hym tyme to
make his defence. And be Ware y^t When

Of Iustice. Folio. xlviij.

thou oughte to do Iustyce / that thou do
not to moche dysferre & pro'onge it / Wher
by there may come any occasyon to sette
the fo:esayd Iustyce. ¶ Tulle saith that Tulle.

Iustyce is the mother and Ladye of all
other Vertues / for there myght no thyng
lyue and dure in this worlde / yf Iustyce
were not. ¶ Arystotyle sayth / that Iust
fyce is a measure / that god hath stablys
shed i: the / for to symyte all thynges. Arysto
tyle.

And sayth that Iustyce is none other
thyng / but to gyue every man his owne.

Thou ought to gyue to thie maner of / of
kes that Whiche is theyr owne / that is to
say to thy souerayne & superyour / to thy
felow / & to thy subiect. To thy souerayn

and superyour / thou ought to gyue reue
rence of herte / and obedyence of body / to
thy felowe thou ought to gyue counceyl
in teachynge hym of his ygnorance / &
to ayde and helpe hym to thy power. To

thy subiect thou ought to defende hym /
and to instruct / and punyssh hym yf he

do euyl. ¶ Salomon maketh mencyon mo: Salo:

therof sayenge. *Excogitat iustus de do: P:ouet
mo impii / Ut detrahatur impios a malo.* bio: u.

Gaudium est iusto / facere iusticiam. pxi. ca.

Of Iustyce.

¶ Example of Iustyce.

Exam
ple.



Df Iustyce it is red in the
lyfe of holy fathers / that
there Was an Heremyte /
Which longe tyme had ser
ued god / & had done great
penaunce for his synnes / to Whom god
sente after Warde great sykenesse. And
bryause y^e he coulde not recouer his helth
agayne he began to complayne of god /
and to murmur in hym selfe. So it chaū
ced one day that the aungell of god appe
red vnto hym in sykenesse of a yonge
man and sayd vnto hym come With me
For god Wylle that I do shewe the of his
secrete Iustyce. And dyd lede hym in to
the towne to a marchauntes house / Whi
che hadde in a coffre a great nombre of
floyns. And the aungell in the syghte
of the Heremyte dyd take the same flo
yns and dyd bere them in to the house of
an other man / Whiche they founde in sle
pe. And the aungel dyd leue the sayd flo
yns at his chambie dore / to the entent y^e
When he shuld open the dore that he shul
de fynde theym. And this done he ledde
hym in to the house of another marchant

Of Iustyce. Folio. pliv.

that had a chyldre / the Whiche chylde the
aungell dyde kylle / in the presence of the
sayd Heremyte. And the Heremyte seyn
ge all these thyngs / thought that the aun
gell had ben a deuyll / and wolde haue de
parted from hym. The Aungell seynge Exam
that he wolde departe from hym sayd In ple.
to hym / tary yet a lytell for. I Wyll shew
we the / the reason wherfore I haue done
these thynges in thy presence. Knowe fyr
ste wherfore that I haue taken the flo
ryns from the Burges / it is because that
he had solde his herytage for the sayd flo
ryns and was purposed to gyue them to
certeyn murderers / which had promysed
hym to kylle a mā for his sake / the which
hadde dyspleased hym aforetymes. And
the man whiche he wolde haue caused to
be kylled is a man of noble birth / wher
of shuld haue come great inconuenience
And therefore to resyste the euyl that mys
ghte haue come therof. And also to lette
hym of his euyl and myscheuous Wyll
and purpose. I haue taken the sayde flo
ryns from hym. And when he shall se
hym selfe poore / and to haue lost his heri
tage and goodes / he Wyll gyue hym self
Wysdom.

n.i.

Of Iustice.

**Examp
ple.**

to the scrupse of god. And Where he shul
be haue ben dampned / now he shall be
saued. The reason wherefore that I haue
borne the flozys to the chambre dore of
the other man is / bycause that he was a
ryche marchaunt which came from be-
yonde see and had bestowid in marchan-
dyse all the goodes that he had / and put
it in a shyp the which shyp dyd perishe
vpon the see. Then he dyd remembre one
day howe that he had lost all his goodes
and had nothyng to lyue vpon / began
to fall in despayre and was purposed to
hange hym selfe. And therfore to the en-
tent that he shuld not dystroye both his
bodye and his soule / I dyd bere hym the
foresayde flozys. The reason wherefore
I haue kylled the chylde is / bycause that
afore the father had hym / he was a very
good man and gaue moche alimous and
dyd many good dedes for the loue of god
and sens that he had this chylde / he cared
for none other thyng but onely to get ry-
chesse were it by ryght or wronge. And
therfore I haue kylled the chylde to the
entet that the father may retourne to his
purpose. Do not metuayll nor grudge

Of Iustyce. Folio. l.

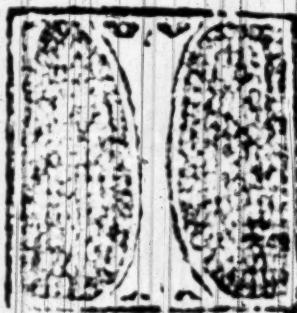
therfore for the sykenesse that thou haste
for yf it had not ben / thou shulde ofte tymes
haue put thy mynde and courage in
Vanyties / Wherby thou shulde greatly
haue dyspleased god. And be thou sure
that god dothe nothyng but by reason /
But the persones haue not the knowlege
therof / For god hathe not promysed it
theym / but of t wo cnyls he dothe al way Exam
es take the lesse. And this sayde / the aun ple.
gel dyd departe from the Heremyte. And
from hensforth the sayde Heremyte dyd
neuer murmur agaynst god for any ma
ner of sykenesse or aduersyties that he
dyde sende hym / but rather dyd thanke
god. And al wayes dyd reioyse hym selfe
in his sykenesse and aduersyties / consy
dering al wayes that it was of the good
nesse of god.

Howe Iniustyce is contrarie to
Iustyce. And howe many ma
ners there be of Iniustyce.

And howe Iniustyce
demaundeth Venge
aunce afdre god.

Of Iniustyce.

Iniustice.



Iniustyce is a Vyce contrary to Justyce. And it is in dyuerse maners and portes. The fyrste is to kyl any man / and it is called murtheringe. The

second is to speke byllanye and opprobrious and slaunderous wordes of any man and it is called Inurye. The thyrde is to do any thyng by strength. And it is called Violence. The fourth is to do damage and praiudyce to any man / and it is called outrage. The fyfthe is to take another manes good / and it is called thefte.

The syxte is to take a persone by force / and it is called rappinge. Iniustyce otherwyse called Wronge / maye be compared to the deuyl / the which doth not loue reason / for all his pleasure is to do euyl to his frendes / and to tourment them which haue serued hym.

Jhesu chryste.

Jhesu chryste spekyng of Iniustyce sayth / With such measure as ye shall measure / ye shal be measured / and as ye do to your neyghboure / so shal be done to you.

Salomon.

Salomon saith Judge not the dede of any man without reason. Senec sayth / y^e moche sorowe

and trybulacyon is in that lande / wher
 of the sorde & gouernour is a yonge man
 Whiche is very easie and lyght to gyue
 pardon to mysdoers. And sayth that he
 Whiche doth not punyssh the euill is co
 sentynge to the same. And sayth that the
 re is foure thyngs Whiche do call the man
 afore god. And the Which do sore dysplea
 se god. The fyrste is the euill that a mā
 doth to an Innocent persone. The secon
 de is to Withhold the hyre and wages of
 his seruaunte. The thyrde is Wyllyngly
 to sette fyre in an house / or in a towne.
 The fourth is mutther. ¶ Arystotyle sa
 yth / do not shede mans blode Without a
 cause / for it demaundeth Iustyce of god.
 And he that doth euill to another man /
 he hath euill: and doth not knowe howe
 and from Whens it doth come.

Arysto
 tyle.

¶ Example of Iniustyce.

Of Iniustyce / it is red in the lyfe
 of fathers that the deuyll bethou
 ghte hym one daye that he wolde ple.
 be marryed / to the intent to haue dought
 ters to marye / & that he myght sede theyr
 husbandes to helle / he dyd marye With
 Iniustyce / of Whom he had seuen dought
 wysdom.

Of Inuyltice.

Exam
ple.

ters. The fyrste is pryde / Whiche he mar-
ryed to lordes & noble men. And to them
Whiche haue outragious hert by reason
of pryde. The seconde is Auaityce / Whiche
he gaue to the heddes and chyef of the
people. The thyrde is falsenes: Whiche he
marryed to Vylkayns. The fourth is en-
uie / Whiche he marryed to mynstrellys &
to craftes men. The fyfte is Ppocrysy /
Whiche he marryed to relygious persons.
The syxt is Dayngsory: Whiche he wold
gyue to no man / for she dothe marrie her
felfe to all men of euery degre and estate
The seuenth is Lecherie / Whiche also he
dyd not marrie but left her comon. Som
men saye that it is wyten in the booke of
Examples that the deuyl had .v. dought-
ers / of the Which he dyd marrie but. Viii.
that is to say. The fyrste is pryde / Which
he marryed to lordes and other noble men.
The seconde is sacrilege to labourers. The
thyrde / Vsurie to cytezyns. The fourth
Ppocrysy / Whiche he marryed to Relyg-
ious persones. The fyft symonye / Which
he marryed to preestes & clerke. The syxt
dysceyt / Whiche he marryed to marchaun-
tes. The seuenth enuie / Whiche he marrie

Of Loyalte. Folio. lii.

ed to seruantes. The eyght couctousnes
Which he married to olde folkes. The. ix.
and the. x. that is to say Vayne glory and
lechery he gaue no man / for he lefte them
comen to all men.

Of Loyalte / And howe by
loyalte the persone is great
lye prayсед.

Loyalte / as Ierence sayth
is to haue a perfyte sayth. Teren/
And to shewe hym none ce.
other wyse then he is. **L**o Lōgyn.
gyn saythe / that a man is
prayed for thre thyngs: that is to say / for
loyalte in that thyng that he hath to do.
The. ii. is to kepe a fulfyll that thyng yf
he hath promysed. The thyrde is to thyn/
ke al wayes to do well. **S**enec sayth /
that he whiche dothe leaue his sayth / can
not leaue a greater thyng. **A**ristotyle
sayth / do not breke thy sayth to any per/
sone / except to a woman / or to a chylde.
Senec saythe / be loyall a saythfull to
all men. And specially to hym that put
teth his truste in the.

Senec.

Aristo
tyle.

Senec.

Of falshede.
Of falshede What it is. And of the
 dyfference that is betwene suspy
 cyon and Ialousye. And
 treason and maytce.



Falshede is a Vyce con
 trary to faustue. And
 it is to say or to thynke
 a thynge contrary to
 his Wyll. And to haue
 desyre to do the contra

Salo mon. ry of that thynge that he sayth. **Sa**lo
 mon saythe / he not conuersant with a
 false persone / for he can not loue y^t thyn

Sence. ge that pleaseth hym. **Sence** sayth y^t
 When any Inuirtye or Wronge is done or
 sayd to a false man / he ferueth hym self
 as he dyd not care for it / to the entee that

Saynt he may more craftely and falsely Venge
Tho mas. hym therof. **Saynt Thomas** saythe /
 that the suspycyon of the mā is knowen
 in foure maners. The fyrste is / the euyl
 persone thynketh that all other be euyl
 as he is. The seconde is / that a man doth
 alwayes suspect that person Which hath
 accustomed to do euyl. The thyrde is /
 When a man heareth euyl spoken of ano

Of falsheede. Folio. lvi.

ther the Which he wold curll / he beleueth
it incōtynent. The fourth is When a mā
hath proued many thyng. ¶ Aristotyle
sayth / th: olde persones for the moste par
te do Very lyghtly suspect / brcause that
they haue proued many thynges in theyr
tyme. ¶ Salomon sayth / the curll thou
ghes do cause the person to depart from
god. ¶ Plato saythe / that the syst: mo
uinges of the thoughte / be not in our po
wer / the Which we ought wel to resyste.
¶ The Decree sayth / that the fle: she can
not be corrupt / yf the thought be not cor
rupte afore. And sayth / y' the person can
not haue a greater curll then to be suspe
ctinge. ¶ Aleuandre sayth / When thou
hast cōscyence and trust in any mā. thou
ought not to suspect hym / excepte many
festly thou frnde that thyng in hym wher
by thou may haue suspceyon / for the sus
spceyon that thou shuld haue there / shul
de cause the to be moued to do curll. For
many tymes suspceyon engēdeth moch
curll. There is dyfference betwen susp
ceyon and Ialousye / for suspceyon is to
beleue curll of another man as is afore
sayd. Ialousye is to haue fere of y' thyn

Aristo
tyle.

Salom
omon.
Plato.

Decree.

Alexā
dre.

Wysdom.

O. l.

Of falshede.

ge that Which a man loueth do not other
wyse then it oughte to do. Ialousye des-
cedeth of the Vertue of loue: for no pson
can be Ialous but for t wo reasons. The
one is for the fere that a man hathe that
the thyng which a man loueth / do not
other wyse then oughie to be done. And
the other is that it be not to the dyshonour
of the person Which a man loueth. ¶ **Juue-
nall.** uenal sayth / that the Ialousye of the wo-
man is Very great / for she cannot loue
the person Which she knoweth doth loue
her husshande. ¶ **Plato.** Plato sayth / that perry-
te loue is in thre thynges. That is to say
to loue / to fere and to honoure. ¶ **Socra-
tes.** Socrates sayth / that person that loueth: seerch-
but all those Which do fere do not loue.
And sayth that the person Which loueth
hath al wayes fere of that thyng which
he loueth. There is dyfference betwene
treason and malyce. Treason is proper-
ly to betraye by malyce the persone Whi-
che doth put his trust in the. Malyce is to
ymagyne some thyng for to decerue ano-
ther man. ¶ **Longin.** Longin sayth / that in a tray-
saynt tre / the loue is vyce. ¶ **Saynt Austyn**
Austyn sayth / that the traytre doth neuer wage

Of falshede. Folio. liii.

no: mytygate hym selfe fo: fainylyarite
no: fo: pouertie / no: fo: carynge & dryn-
kyng / no: fo: seruice / no: fo: gyftes.

Saynt Paule maketh mencyon ther
of saynge. Erunt homines cupidi / elati / i. ad tis
superbi / proditores / proteui / timidi.

Saynt
Paule.
i. ad tis
mothi.
iii. cap.

Example of
falshede.

If falshede it is red in the olde tes-
tament / that by the Wyll of god
there was two aungelles sent in
to the cytie of Sodome / for the abhomy-
nabl synne there vsed. They lodged in
the house of a good man the seruaunt of
god called Lot. And they bad hym that
he shuld go forth of the towne / for they
wolde bren it and all the inhabytauntes
therof. And as this sayd Lot was vpo
a Mountayne / his two daughters dyde
Imagyne by falshede to deceyue hym to
the intent that he shulde medle fleshely
with them. They caused hym to drynke
so moche that he was dronken. And then
the eldest of his sayd two daughters dyd
ley her selfe by hym. And so moued and
flattered hym with touchyng and other to-
bens / that he medled fleshely with her.

Examp
ple.

Wysdom.

o. li.

Of treuth.

And so dyd the yonger / in so moche that
he dyd gette them both With chylde.

Howe treuth is to be compar'd by rea-
son to the perdyche. And howe treuth
is that t.ynge whiche iustifyeth
the many afore all persones.

Saynt
Austyn



Treuth / as saynt Austyn say-
yth / is to vse veryte wth-
out any shadoe or coloure
of lying. The vertue of the
weth maye be compar'd to
tyer perdyche / for the perdy: he is of
suche nature: the one wyl robbe o: stele
the egges of the other. And sytte vpon
them as they were theyr owne egges: but
as soone as the fyrst perdyche be brou-
ghte forth. And that they here them owne
propre mother crye and synge: they leue &
for sake the olde perdyche whiche brought
them forth of egges & go to theyr owne
very mother. And so it is of the vertue
of treuth / for the man doth couer it so long
ge as the contrarye is not knowen & per-
ceyued / but at the ende treuth dothe al-
wayes abyde and continue in his place.

Tristophylus saythe / treuth dothe helpe Trysto
 hym at the ende of all his Workes and de tye.
 Des / Whiche doth oue it. **S**eneca sayth / Senec.
 that the person ought al. Wayes to enfor
 ce and constayne hym selfe / to be v. ty
 table or tie we / for it is the moste worth
 and honourable thyng to a wyseman /
 that his dedes may v. tye his saynges
 And he oughte to be ware that he do not
 lease the beyng vertytable / for yf ones he
 do lease treuth shal be no more beluyd
 by hym / there was a man that demaun-
 ded of a Philosopher howe he myght be
 fayre po. cy / and he sayd. Say no thyn
 ge but that thou knowest well without
 addyng th. rto any lye. **S**alomon sa Salo
 yth making his praye to almyghty god mon.
 good forde I pray the that all Vanities
 and lyes maye absent them and be farre
 from me. **S**aynt Paule sayth / God Saynt
 well destroy the tonge that doth lye / and Paule.
 sayth / that wordes spoken gently and
 peasably be swetter then honre.

Example of treuth.

If the Vertue of Vertue or treuth
 it is red in the lyfe of fathers that Exam.
 there was a tyche anyght / Whiche ple.
 Wysdom o.iii.

Of treuth.

Examp
ple.

dyd forsaue his rychesse for to serue god/
and went in to an abbey where he made
hym selfe a religious man/ and dyd res
nounce the worlde all together. It chaū
ced one day that the abbot for neede of mo
ney purposed to sell two olde asses/ that
had ben longe tyme in the abbey. He bes
thought hym that he wolde send them to
be solde by the sayd new religious man
for he thought that he hadde the practyse
therof/ and that afterwarde he wolde bre
other that shuld be yonger. This knyght
dyd take the charge of them albeit partly
agaynst his wyll/ and dyd not denye it
by reason of obedyence. He beyng in the
market with one of the laye brethren of
the sayd abbey which led the sayd asses/
when it was demaunded of hym/ yf the
asses were good. He answered thynke
you that yf they were good that our fa
ther abbot wolde sell them. The other de
maunded of hym/ wherefore theyr taxles
were so pylled. He answered they be ve
ry olde and do fall many tymes in the
myre. And when a man wyll lyst them
by he must take them by the taxles/ and
that is the cause that they haue theyr tax

Of treuth. Folio. f. vi.

les so pyllid / Wherfore they coulde not
sell theyr asses but brought them home a
gayne. The abbot dyd demaunde of the
laye brother howe it chaunced that they
had not solde theyr asses / and he showed Euan
hym the cause. Then the abbote caused ple.
this religious mā to come afore & dyd re
buke hym. He answered the abbot & said
that he was not become a religious mā
to the intent to deceyue any persone / no:
to lye: but that he had forsaken all his ry
chesse to serue hym Whiche was full of
all treuth / With the whiche answered / the
abbot was very well content.

Chowe lyeng is an euyl vice: the
maners to escheue it. And in
what sorte / and whiche is
an euyl lyenge.



Lyeng is a vice contrary to
treuth. And it is to hyde & Lyeng.
couer the treuth / With co/
foure of wordes to deceyue
another man / there be dy/
uerse maners of lyenge / that is to say / ly
eng Whiche is solde in maner of newes.

Of lyenge.

There is lyeng which is to' d for to esche
we to speke curll withoute pr' iudyce of
any person. And these t'wo be pro' ybed
in the scripture / but there is lyeng with
falsheede / which is tolde to the dōmage
of another / There is lyeng a - not to hol
de and kepe promysse. There is lyeng by
vsage of that thyng that a man hath ac
cusōmed. These thre maners be probr/
bed / There be some which wil lyngly
in sederynge / and with theyr knowl' ge
do forswere them / which is a very curll
lyng. ¶ Salomo sayth that the mouth
which do lyer kylleth the soule. And that
it were better to be a thiefe / then a contri
nucell lyer. Of the which Plato spekeith
sayeng that he which doth afferme that
thyng which he doth not knowe / of that
thyng which he shall knowe / he shall
be holden for suspect. And sayth that t' c
p' rson which hath been accusōmed to
lyer / shall not be beleuyd when he shall
showe the treuth.

¶ What mercy is / and of the operacyon
of the same. & how mercy is y' whereby
a man obteyneth the loue of god.

Salomō
mon.

Plato.



Merceye (as saynt Austyn Saynt sayth) is to haue compas-
syon of his owne soule &
of the myserie and wret-
chednesse of another.

M Saynt Thomas sayth that the opera-
cyon of merceye / is to pardon the offences
done vnto the / and to chastyse and cor-
rect hym whiche hath nede therof / to cou-
ceyl hym whiche standeth in doubte / to
conforte them whiche be in dysconforte /
and to pray to god for another. **Plato**
sayth / that the pson can not haue a more
profytable thyng then the Vertue of mer-
ceye / that is to save / to dysyte the sycke /
fede them that be hungrye / to grue them
drynke that haue thyrste / dysyte the pry-
soners / clothe the naked / lodge them that
do lacke lodgyng / and to berre the dede
persones. **Alexandre** saythe / that the
power and myght of the man encreaseth
in two maners. That is to save / to gette
frendes / and by merceye. **Longyn**
sayth / that he whiche shall haue merceye of ano-
ther. He shall fynde mercy for hym selfe.
Our lorde Ihesu sayth / pardon other
gladly / yf thou wylt haue pardon / one cryste.

Of mercy.

of the thynges: that the moſte pleaſeth al
myghty god is: that yf a man haue ofen
ded the. And that thou canſt take Venge
aunce of hym for it: that thou do forgyue
Salomon. **Salomon** ſayth/ that he whiche
gladly doth gyue to the poore/ ſhal neuer
be in myſery & pouertie. And ſayth/ that
he whiche doth ſtoppe his eares at the voy
ce of the poore/ ſhal crye and not be herde
of the mercy of god. **Saynt Grego:ye**
Grego ſayth / that he whiche gladly fulfylleth
the wo:ks of mercy: ſhall not dye of euyl
deth. And that his prayer ſhall be herde.

Exampyle of mercy.

**Exam
ple.**

If the Vertue of mercy/ it is red in
the hystories of Rome/ that there
was a theſe brought afore kynge
Alexandre: & he demaunded hym wher/
fore he dyd robbe/ He answered I robbe
vpon the ſee. And thou vpon the eithe/
I am called a theſe bycause that I am a
lone. And bycause that thou goeſt honeſt
ly. And that thou arte alwayes accom
panyed with many folkes/ thou arte cal
led kynge. But knowe thou kynge Alex
andre that pouertie coſtrayneth me to be
a theſe/ but thou arte moche wo:ſe and a

Of Cruelte. Folio. l. viii.

Stronger these then I am / for thou dothe
robbe for couetousnes. And the more that
thou hast / the more thou desirest. And yf
thou haue more / the worse thou wilt do.
And I do not robbe but for necessitye of
my lyuynge. And When kynge Alexan
der had his frenesse and playnes: he had
mercy of hym. And made hym one of his
knyghtes / and one of the best and moste
faythfull of his company.

Of cruelte / and howe many sortes
be therof. And of the great euylles
and inconuenyentes / that be
done by cruelte.



Cruelte is a vyce cōtra
ry to mercy. Aristotle
sayth / that there is fy
ue maners of cruelte.

Aristo
tyle.

The fyrste is / neuer to
haue pitye of any man.
The seconde is / to brynge another man
in to mysery. The thyrde is / not to wyll
to pardone iniuries done to hym. The
fourth is / to punyshe another more then
it doth appertayn. The fyfth is / to be ac
Wysdom. p.ii.

Of Cruelte.

tyse of courage. And to hurte and offen-
de another Without reaso. Cruelte may
be compared to the serpent called Vase-
lyke / which is so Venymous and cruell /
that he dothe kyll the folkes With his sy-
ghte. And yf he fynde none other thyng
to kyll / he Wyl cause the trees y^e be nygh
Vnto hym to dye a Daye & to dye With
his bloddyng on them / he hath so Veny-
mous a Wynde and breth Within hym.

Sidrac ¶ Sidrac sayth / that he is not lyke to the
Lyon in his house Whiche hath no mercy
hermes of his subiectes. ¶ Hermes sayth / gyue
pardon and mercy to the persone in his
aduersytyes / to the intent that thou be
not occasyon to cause hym to dyspayre.

Cassio ¶ Cassiodore sayth that the moste outra-
geous cruelte that can be / is to desyre to
be tryche With the good of another man.

Senec. ¶ Senec sayth / that Vertue is the moste
gracyous thyng in the Worlde / for by it
a man knoweth the euyl men / and the
good thynges / for there is not so euyl
a man in the Worlde / but that he
Wolde haue that thyng that
he hath of another manes
to be tryght Wyngyng.

Of lyberalyte. Folio. liij.

Of lyberalyte. How it is contra
ry to coueytousnes. And how
a man ought to be lyberall
And in what maner.



Lyberalyte after Arystotyl
le: is largenesse / or: it is to
gyue comyssion to worthy
persones / for: that whiche
is gyuen to vnworthy p

Arysto
tyle.

sones is losse. And to gyue them that ha
ue ynoughe / is to cast water in to the see.
And to gyue more then a man may bere
is not lyberalyte / but it is prodygalyte.

It is red in the some of wyces that prody
galyte is to spend his owne without me
sure & reason. And therfore in the lawe /
the prodygall persones be called folles.

Yet not withstanding coueytousnesse
is lesse profyte then prodygalyte (as sa

yth saynt Thomas. Whiche dothe proue Saynt
it by thre reasons. The fyrste is / that the Tho
ffyce of prodygalyte dothe accorde bet

ter With the Vertue of lyberalyte Whiche
is to gyue: then doth coueytousnes Which
is to holde. The seconde is that the prody
gall persone is more profytable to othet

Wysdom.

p.iii.

Of Lyberalitye.

Then the coueytous person is. The thyrde reason is / that the prodygall person doth sooner amende and forsake his Vyce of prodygalitye then the auaricious person his coueytousnes. Of prodygalitye dyſce
Iob. Seth pouertie. And Job saythe / that pouertie is heynesse of herte / shame and dyspraise and rote of al euyl. The Vertue of lyberalitye / maye be compared to the Eagle. Which is the most lyberall byrde: that is / for yf he be neuer so hungrye / yet Wyl he leue the halfe of his praye to them that come after hym. A man lyghtly can not se the Eagle flye in sechynge his praye / but there is alwayes some other fowle that doth folowe hym for to haue parte of that the Eagle shal leue. Salomon spekyng of lyberalitye sayth / that yf thou do a good dede / toſydre to whom thou doest it / for almes doth quencheth & kyll synne / in lyke case as the fyre is quen
Salomon. shed by Water. Alexander sayth / gyue & another shal gyue vnto the. And that that thou Wylt gyue gyue it incontynēt and without any dyfferyng. For as the Wyse man saythe / in the Proverbes / the almes which is longe dyfferred and

Of lyberalite. Folio. x.

looked for / is not gyven / but it is sold.

Plato saythe / consydre to whom thou Plato.

gyvest. And take hede that when thou
wylt demaunde any thyng that it be iu
ste & ryghtfull / for it is great folye to de
maunde a thyng vntreasonable. And su
che a thyng wherof he shall be lightly de
nyed.

Senec sayth / that a man ought Senec.

more to consydre and regarde the wyl of
hym that doth grue: then that thyng whi
che is gyven. And he whiche demaundeth
any thyng wth fere gyueth occasyon to
be denyed.

Plato saythe / that there is Plato.

no greater heynesse in the worlde / then
to demaunde that thyng wher wth a
man ought to lyue. And sayth / that po
uertie is a very euyl thyng / but it is a
greatter euyl / for a man to do euyl by
reason of the same.

Tulle sayth / that Tulle.

there is not a more comfortable & swetter
thyng in the worlde / then for a man to
lyue of his owne / & to haue lyberte. And

sayth / that he which is content wth that
thyng he hath is not poore. **S**idrac

sayth / be ware of pouertie / when thou
shall haue habundaunce of rychesse / for
in a lytell space / the tyme doth chaunge /

Of lybertyte.

Inno^{cent}. **C**rispe Innocent sayth / that it is great
prtye of the myserye of the poore man /
for yf he demaunde / he consumeth hym
selfe in pouertie. **S**alomon sayth that
mon. When a man is poore his brethren do dys
aunce and renounce hym / and his fren
des dothe flye from hym. **S**alomon
mon. prayeng to almyghty god sayth / Good
lorde I praye the graunt me two thyngs
The one is that thou defende me from
pouertie. The other is that thou gyue me
not so moche ryches that I do dysknow
lege and forget the by reason of the same
He sayth that auaryce is contrary to po
uertie / for yf the ryche man do speke cue
ry man doth gyue hym audyence. Albeit
that he speake moche euyl and many fo
lysshe wordes. And the poore man do spes
ke neuer so well. yet shall he not be regar
ded / but shall be reprocued / and shal be co
strayned to holde his peas. **P**lato sa
yth that it is better for a man to leue his
rychesse after his dethe to his ennemyes /
then to demaunde in his lyfe by reason of
pouertie / helpe of his frendes. **V**arro
sayth / that the ryche man doth not gette
his rychesse without traueyle / nor dothe

Of coueytousnes. Folio. lxi.
not kepe them Without fere / nor doth not
leue them Without sorowe and grefe.

THow coueytousnes is a greuous
Vyce / & of the euyl that do come
therof. And of the insacy
atnesse of the same.



Coueytousnes is contrary
to lybertye and it is a dis
ordynate desyre to get tem
po: all goodes: and to With
holde that Whiche a man
ought to gyue to the poo:re / & to myspe
nde / Waste and suffre any to be destroyed
rather then to gyue it Where it is nede.

Saynt Grego: y sayth that i all thyn
ges in the Wo: lde a measure contentyng
and suffysyng is founde and had: but in
coueytousnes Which is neuer satysfied.

Saynt
Grego
rye.

Coueytousnes maye be compared to the
molde Warpe Whiche is a beest y^e lyueth
onely of the erth and neuer hath ynough
for she thynketh that it Wyl fayle her / &
she is al wayes hungry. **S**aynt Pau
le sayth that coueytousnes is the chese of
all euyl / for the coueytous person is nes
Wysdom.

Saynt
Paul.

Of coueytousnes.

Pytha
goras.

uer full / in lyke case as the Weyght and charge of the bouden that the asse or the horse doth bere is to the profyt of another and to the great payn of the beiter: that is to saye of the horse / so the coueytous persone doth get and kepe togyther great rychesse by his great payne and laboure / to the profyt of those to Whom he doth leue his sayd rychesse / the Which do make me ry Wytthit. ¶ Pythagoras sayth / that the coueytous psons may be called pagans for as the sarazynes do worship the ydolles of golde & syluer / so the auarycious persones do Wo:shyppe theyr rychesse.

Senec.
Master
of senten
ces.

Saynt
Austin

¶ Senec sayth that it is better to spende folysfully / then to get and kepe vnsafely fully. ¶ The master of sentences sayth that there is no man content With his degre and estate. ¶ Saynt Austyn sayth / that a coueytous persone may be compared and lykened to hell / for hell is neuer full nor satysfied / nor the coueytous persone With all the money of the Worlde.

Marcy
all.

Senec.

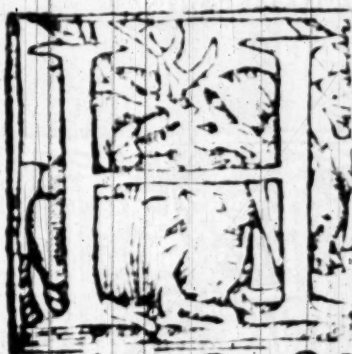
¶ Marcyall saythe / that so longe as the coueytous persone dothe lyue / he neuer doth profyte to any man. ¶ Senec sayth that coueytousnes is the hygge Waye of

Of Humyltye. Folio. lxxii.

spirituall dethe / and also oft tymes of
the temporall dethe. Therefore saynt
Paul sayth. Radix omnium malorum
est cupiditas.

Saynt
Paul.
i. ad ti/
mothi.
vi. cap.

Of Humyltye. And in howe ma
ny maners it is decayed. And of
those thynges whiche doth
descende of it.



Humyltye as Origen
sayth / is to refrayne Orige.
the intent of the Wyl
of the courage. Ther
is dyuers maners of
humyltye. The fyrste
is to shewe hym selfe
not so good and worthy as other. The
seconde is to be of humble conuersacyon
and familiarite with euery man. The
thyrde is to repute hym selfe vnworthy
to be in the company of great men. The
fourth is to byleue to be insufficyent and
vnable in all thynges. The fyfth is / to
fere those thynges whiche ought to be fe
red. Of humyltye descende & come foure
thynges. The fyrste is honour / that is to
Wysdom. q.ii.

Of Humyltye.

say to gyue honour to another man. The
seconde is to gyue honour to a better then
hym self. The thyrde is to obey them y^e
haue auctoryte to comaunde hym. The
fourthe is to knowlege the benefyte that
a man hathe receyued. Of humyltye do
dyscend 7 com many dyuers Vertues/as
mekenesse/ pytie/ franchise or lybertie/
deuocyon / contemplatron / fere of god/
Salomon. symplenes/and equyte. ¶ **Salomon** say
God. yth / yf a great or a noble man do the ho
noure do not exalte the therfore. ¶ **God**
sayth / he that dothe humylpat hym selfe
shall be exalted / and he that doth exalte
hym selfe he shalbe made meke. ¶ **Saynt**
Grego **Gregorye** sayth / that the man shal haue
eye. no maner of Vertue except he haue fyrste
Aristo humyltye. ¶ **Aristotyle** sayth / that the
tyte. cypell man waxeth proude when a ma
ddoth gyue hym / and the wyse man dothe
Login. humylpat hym selfe. ¶ **Longyn** saythe /
that as the byrdes do strayne theyr wyng
ges / when they flye agaynst the hylle / so
a man muste constrayne hym selfe by hu
myltye / yf he wyll mounte 7 ascende in
Salomon. to heuen. ¶ **Salomon** sayth / do all thyng
ges with humyltye / and thou shalt be lo

Of Humyltye. Folio. lxxiij.
 ued of euery man. And saythe that the
 Woman in humblyng her selfe / dothe
 ouercome and rewe her husbāde. ¶ **Cato.**
 to sayth gyue place to a better man then
 thy selfe. And dysprays no man for any
 maner of thynge: for yf the man be poore
 yet his Vertues maye be great. Humyltye
 is a great Vertue and Very conueny-
 ent and necessarye as Well to lytell as
 to great. ¶ **Salomon** spekyng of the sa-
 me sayth: Quanto maio: es humilia te
 ipsum in omnibus / et coram deo inueni-
 es gratiam.

Salomon.
Prover-
biorum
iii. cap.

¶ **Example of humyltye.**

Df the Vertue of Humyltye / it is
 red in the hysto:rys of Rome: that
 When there Was any Lorde or ca-
 pytaine sente by the Romaynes to con-
 quere any countree. And yf he retourned
 to Rome With the Vyctorye the Romay-
 nes made hym thre honoures / and thre
 dyshonoures. The fyrste honoure Was /
 that all the people of the cytie shulde go
 to mete hym and receyue hym. The se-
 conde Was that he Was set vpon a cha-
 ryet drawen With foure Whyte horses /
 and all the people aboute hym byngyn /
 Wyfdom q. ii.

**Exam-
ple.**

Of Humylyte.

Exam
ple.

ge hym in to Rome With candelles and
torches breunnyng. The thyrde Was that
all the prynces that he had cōquered dꝛd
com after hym behynde the charyet. The
fyfthe dyshonoure Was / that there Was
sette With hym in the sayde Charyet the
mosic Vyse and Wretched persone that
coude be founde in all the cytie / Whiche
Was done / to gyue example to other to
come to suche estate. The seconde that a/
fore the people / this Vyllayne dyd gyue
hym many great strokes / and sayd thou
oughte not to be proude for the honoure
that is don vnto the / for I am a man as
Well as thou. The thyrde Was that du/
ryng all this daye of tryumphe / euery
man that wolde / myghte saye any ma/
ner of iniuries to hym Without any pu/
nysshment.

Of Pryde and of the Vices that de/
scende and come of the same. And
howe pryde dyspleaseth god & the
worlde. And howe the proude
persone dothe tourment
hym selfe in this
worlde.

Of Pryde. Folio. xiiii.



Pryde is a Vyce contrary to
the Vertue of Humylyte.
Aristotyle sayth / that pryde
is properly to Wyl to be tye.
lyke to a greater or better
then hym selfe. And there is many sortes
and maners of the same: that is to saye /
Pryde of hyghnes as to Wyl to put hym
selfe al wayes afore all men / and to take
hym selfe for the beste. Pryde of gouer-
nyng and re wlyng / as to Wyl by hym
selfe alone to gouerne & re wle all other.
Pryde of soly / Whiche is to do more then
a man maye. Pryde of mysknowlege &
ygnorauce: that is to saye to kepe great
ter estate then doth appertayne and belo-
ge to the persone / belcuyng hym selfe to
be worthy therof. Pryde of beestyrakete /
a beestly pryde: as he Whiche Wyl not ho-
noure those persones / to Whom it doth ap-
pertaine / but Wyl dyspraise them. Of
the synne of pryde doth descende thre thyn-
ges / that is to saye not to bere honoure to
a better then hym self. The seconde is in-
obedynce / as not to obey them that ha-
ue auctoryte & power of hym. The thyrde
is ingrattytyude / as not to knowlege the

Of Pryde.

synne of pryde. And a man may compa
re pryde to the Faulcon / Whiche despyeth
to reule and gouerne. The faulcon is of
suche condycyon that there where he doth
bylde and make his nest: he beteth all the
Ryuers aboute hym / in suche wyse that
he wyll not suffre none other byrde of
pray to haunte and vse there but he hym
selfe. And wyll by his great pryde be lor
de of all the ryuer. ¶ Ptholomeus sayth
meus. that the more that any lordshyp domyny
on or rewleng is exalted the more peryl
lous it is / wherof it is red in the olde Te
stament that god dyd forme and creat the
fayrest aungell of all other / And by his
pryde he thought to be equalle with god.
And wolde haue resyst hym / but god
seyng his great malice / dyd comaunde
saynt Mychel to cast hym out of heuen
with all his felowes / & so it was done.
¶ Salomon sayth / that there be thre vy
ces amonge all other / Whiche do very so
redysplease god: that is to say / a poore &
proude man. A ryche man a lyer. And
an olde man a lecherous person. And sa
yth that there is alwayes questyons and
debate amōges proude men. ¶ Saynt

Bernarde saythe / I do merueyl moche Saynt
of pryde men the whiche can not be in Bernar/
peas and in quyetnes here in ethe amon de.
gespyunge persones / and can not come
and ascende in to heuen / Wherefore they
muste nedes falle in to the fyre of heile /
Whiche shall deuoure them. There is dyf
ference betwene Vanynglorie and pryde /
albeit that Vanynglorie doth descende of
pryde. For pryde doth holde it selfe with
in the herte and courage / and Vanynglo
rie is to shewe the wyll of the courage / &
to wyll to be praysed. ¶ Saynt Austyn Saynt
sayth / that the Vyce of Treuerence and Austyn
or sobedyence / is a token of folye and of
great pryde in the herte. And sayth / that
a man must more feare and flye from Tre
uerence then from dythe. ¶ Salomon Salo/
sayth / that he whiche doth not gyue treue
rence & hono^r to his fath^r & mother / shal
be Vnhapp^y / & all euyl and myscheyfe
shall come vnto hym. ¶ Senec sayth / y^t Senec.
When thou shal do any thyng better then
another / do not boaste thy selfe therof / for
yf thou do (Cato sayth that thou shal be Cato.
dispraysed therby.) ¶ And saynt Austyn Saynt
sayth in the booke of the cytye of god / that Austyn
Wyddom. c.l.

Of Pryde.

Gostynge is an euill and peruers Byce
 to the soule. He dothe lone pray synge of
 man / Whiche dothe dyspraise the very
 Wyntesse of his owne coscience. ¶ Ther-
 fore Salomon sayth. Qui posuit nobis
 Salo-
 mon. superbiam / aut diuitiarum iactantiam:
 Digne. qui contulit nobis. ¶ Drygen sayth Where
 fore a how can o: dare the persone beyn-
 ge but erth and ashes be proud? When
 he doth remembre his natyuite. And how
 he is come in to this worlde: or howe his
 lyfe is cōteyned i a feeble Vessell: or What
 o: dure or sylth he doth cast out by the con-
 duytes of his body. ¶ Saynt Gregorie
 Saynt
 Grego-
 rie. sayth y' there be foure maners of arrogā-
 cye and pryde / in the Whiche all the wel-
 lynes of pryde be shewed. The fyrste is
 yf a man thynke that all the goodnes y'
 is in hym doth come of hym selfe. The se-
 cōde is that yf he bylene to haue it of god
 And do Juge to haue Well deserved it
 by his merytes. The thyrde is / When he
 doth vaunte and boaste hym of goodnes.
 And there is none in hym. The fourth is
 When in hym selfe he doth dyspraise ano-
 ther. And desyret that a man knowe the
 goodnes that is in hym. And of this the

Of Well spekyng. Folio. lxxvi.

Wyseman sayth. *Arrogantiam et superbiam et os bilingue detesto.* Prover
bi. viii.

Howe a man oughte to gouerne hym
selfe: as Well of the tongue as of Wytte
and Vnderstandynge / so: to speke
Well and wysely to all folkes.
And howe by wordes a man
is praysed or dyspraysed.

Thou oughte to consydre
when thou shalt speke / or
dye and reason. Therefore
afore that thou do speke co
nsydre syre thynges. That
is to saye / knowe Well what thou Wyl
speke / to whom / and wherefore / howe / &
in what tyme / & what reason. And then
be ware that thou be not to hasty in spe
kyng / so: fere that thy Wyl do not agre
to reason. **S**alomon saith that he whi Salom
on.
che can not restryne & gouerne his spy
tytes in spekyng / is lyke to a towne or
a cytie without walles and is all open.
And sayth / that he that Wyl not consy
dye what he doth speke shal suffre moche
euyl. And in another place sayth / speke
wydom. t. ii.

Of Well spekyng.

lytell / for in moche spekyng there is oft
trince moche folye. And saythe / that the
fole smeth to be a Wyse man : When he
doth hold his peace. It was demaunded
of a Phyloosopher Wherefore he dyd speke
folye : and whether he dyd it by reason
of wytte or folye. And he answered that
the fole could not hold his peace. ¶ Lato
sayth that the chiefe Vertue is to reftayne
the tongue. ¶ The Mayster of sentences
sayth that so longe as thou doste kepe the
from sho wyng thy secret it is thy subie-
cte / but When thou haste dyscouered and
sho we it / thou arte then in pryson and
subiect vnto it. It is better and more sur-
e for the to holde thy peace then to curre to
Senec. another that he holde his peace. ¶ Senec
saythe / that yf thou can not reftayne thy
selfe from spekyng / howe wyll thou com-
maund another to holde his peace. Thou
ought to consydre / yf he be thy frende or
enemye to Whom thou doest speke . For
there is not a swetter thyng i the Worlde
then a good frende to Whom thou mayst
tell and sho we thy secretes as to thy selfe.
Tulle. ¶ Tulle sayth / that al though that thy
wordes be not fayre and eloquent : neuer

Lato.

Master
of senten-
ces.

Senec.

Tulle.

Of Well spekyng. Folio. 10. v. 11.

thelesse yf thou do pronounce them gently
ly & with fayre maner they shall be pray
sed. And yf thy wordes be neuer so good
and fayre. And thou do not shewe them
gently / they shall be blamed.

¶ Sydiac Sydiac

sayth / that when thou wilt purpose any
thyng / be ware about all thyng to spe
ke to moche / for to moche spekyng and
a longe tyme displeaseth and greeueth the

heaters. ¶ Saynt Austyn sayth / that a
man ought to be ware to Juge any thyng
agaynst another: for a mā can not tell
yf he & hiche dothe the thyng. doth it for
good intent or euyl.

¶ Our lord J. c. u. sayth in the gospell / Juge no man
and thou shall not be Jugged.

¶ Saynt

Joh. n. crisostom spekyng agaynst them

Whiche do Juge other folk sayth. How

dothe thou se so many lytel fautes in the

dedes of another mā. And dothst t passe

so many great fautes in thyne owne de

des / thou ought to be dyscreet to conser

ue thyne owne dedes more th'n the dedes

of other men. ¶ For oure lord sayth in Math.

the gospell. Qui autem videt festucam

in oculo fratris tui trabem autem in oculo

phyllosophi non videt. ¶ A Philosophet sayd

sopher.

Wysdom

1. iii.

Saynt

Austyn

Jhesu
cryste.

Saynt

Johan

crisosto

me.

Of Well spekyng.

Unto a frende of his / be euermore glad &
Wyllynge to here and harken then to spe
ke. Use thyne eares more then thy tongue
speke no thyng but good / & leue the euyl.
For to speke good of another man / it is
the begynnyng of loue and frendshipp.
And to speke euyl is cause of great hat
red. ¶ And a certayne Philosopher say
yth / that good and gentyl wordes do a
mende the dedes. And saythe also that a
good & gentyll answereth the ire
and Wrath of a man. And another sayth
be Well Ware that thou do not speke des
pyse / yf thou be not a good and a fayre
speaker. And saythe that the sole can not /
but dyffame hym self in spekyng / for he
can not stoppe nor make an ende of his
wordes. ¶ Tullie sayth / yf among all
myscheyffes & daungere that be in frend
shipp / flatteryng is the greatest. ¶ Salo
mon sayth / that the person full of flate
ryng / is a snare to take the Innocent p
soules. And sayth be Ware in any case that
thou do not inclyne thy selfe to flateryn
ge wordes. For they be snares to take the.
¶ Saynt Diego: ye sayth / yf We ought
to haue those in great reuerence / Whiche

Philoso
phic.

Tulle.

Salom
on.

Saynt
Diego
ye.

Of Wellsparynge. Folio. lxxviii.

do preche the holyc scriptur. For they be
the courtiers that go before our Lorde / &
our Lorde doth followe theym. The holyc
prechyng cometh before. And our Lorde
cometh after in the Vysyon of our hertes
and courages: the Wordes make the cour
se before. And the treuth is spred abroad
in our Vnderstandyng / to this purpose

god sayth to his apostles. Qui Vos au
dit me audit et qui Vos spiritum meum sper
nit. Luce. v.
cap.

Socrates sayth that the tongue of
the foole is the key of his secret. And sayth Socras
tes.

that the tongue of a man sheweth & de
clareth his Wytt and Wysdom / as his fo
re. And sayth When thou wilt chastyse
or correct any man for his Vyre thou ou
ghte to manyshe & reprove hym by good
and gentyl Wordes. And sayth that the
man schauyng With Wordes is wor
se then a thefe. And sayth that he is good
and Wyse which can reherse the good de
des of the Wyse men. And couer ther
malysce. And it Was demaunded of hym
When the Wytte of man is persyde. And
he answered / that When he dothe speke
Well and dyscretly & as he oughte to do /
And saythe / that it is better for a man to

Of Well spekyng.

The p
phet
Dauid

speke Well, then to holde his peace / and
say noth ynge. He sayth restrayne thy ton
gue and thy euyl Will. And it shall be
the fayrest Robe and garment that thou
canst Wete. ¶ And therfore the Prophet
Dauid prayed our Lorde / that he wolde
take fede of his mouth and be keeper ther
of. And to set a doore or a gate at his lyp
pes to kepe them close / to the intent that
he shulde not say nor speke any ma
ner of thyng that shuld dysplease
god / to Whom we shall pray
that all thynges Whiche be
aforesaide / maye be to
his glorie / to the Whiche the
Father / the sone / and
the holyc ghoſte
brynge vs all.

Amen.

¶ Finis.

¶ And hereafter foloweth the table
of this present boke.

The table.

There begynneth the table
of this present booke.

If yste the Prologue. folio primo.
How the Auctoure sheweth/
how a man or a woman ought to
be adorned With Vertues. And howe that
Prudence ought chiefe and fyrste of al
rule and gouerne the creature. folio. iii.

How Prudence is the chiefe buckeler
and defence of all Vertues. And of the
great goodnesse that may come of the sa/
me to al persons/after the auncient Phy
losophers. folio. iii.

Example of the Vertue of Prudence.
folio. vii.

How folye is contrary to Prudence
and howe folye is deuyded in to many
part of the man. Also the maner to knowe
the fole by his dedes. And the wyse
man by his workes. folio. vii.

How Temperaunce is one of the flo
wers of Prudence. And howe he that
hath it in hym may resyste and withstan
de many euillies after the sayeng of the
wyse men in the chapytre afore. folio. vi.

How Destempaunce is contrary to
Wysdom. s.l.

The table

temperance. And howe it is the pryncy
pall cause of all euill. Folio. vii.

Example of delectable raice. Folio. vii.

Howe the Anatomic spekeeth of loue/
of benyuoence / and of desyberacyon. And
howe of loue he maketh foure chapytres.
Folio. viii.

Howe the loue of god / is the loue abo-
ue all loues that durst the longest. And
that without the Which the creatures can
not be sayssfyed nor contented. Folio. viii.

Howe the loue of the father and mother
with other parentes cometh. And what
reuerence and honour we ought to gyue
to our father and mother / and the maner
to loue his Wyfe and chyldren and to cor-
rect and lodge them in this worlde.
Folio. xvi.

Of the loue of copaygnons and friendes /
and howe to entertayne it. Folio. xviii.

Howe the loue of concupyscence cometh
to men and women. And of the daungers
that do chaunce and come of the same.
Folio. xx.

Example of the Vertue of loue.
Folio. xxi.

Howe Enuye is contrary to the Vertue

The table.

ture of loue. And What enuye is / and al-
so of the payne that the enuyous may be
tyth in hym selfe. Folio. xvii.

Example of enuye. Folio. xviii.

Howe a man ought to take gladnesse
and ioye: and of What thyng and What
gladnes or ioye is. Folio. xix.

Howe heynnes is contrary to gladnes.
And howe the Wyse man oughte neuer
to put any in his herte / Whe of heynnes
and melancofye maye be engendred.

Folio. xx.

Howe melancofy is daügerous. And
What is melancofy. And how it causeth
many to fall in great trauayse paynes/
and myseryes / and cōsequently in great
pouerte. Folio. xxi.

Example of heynnes / or pensyfnesse.
Folio. xxii.

Howe the Vertue of peace ought to be
maynteyned and kept. And of the great
goodnesse that cometh of the same. And
What peace is. Folio. xxiii.

Howe Ire is contrary to peace / What
ire is. And howe it doth dystroye & wa-
ste the Vertues and the bodyes of them
that be entangled With the same. And of

Wisdom.

6.ii.

The table.

the euylle p^r doth com of it. folio. ppvii.

Example of p^re. folio. ppix.

Of chastyte and how she ought to be
withholden / obserued / and kept / and the
perylls that the Wyse shulde fle for fere
to lose suche Vertue. folio. ppx.

Example of the Vertue of chastyte.
folio. ppxvi.

Howe Lechery is contrary to chastyte
And in howe many sortes it is decayed
than is she wed the daungers that come
therof as wel to the bodyes of all men /
as to theyr soules. folio. ppxvii.

Of force or strength / and What it is /
The maners and comparysone of the sa
me. And who may be calied ströge / and
of those also whiche be al dayes stronge
folio. ppxviii.

Howe pacyence causeth a man to bere
easely the paynes and trauaylles of this
worlde / and howe many sortes there be
of pacyence. folio. ppxv.

Howe that fere and drede be contrary
to strength & valyauntnesse. And What
fere is / and who those be that be feresuff
and fo: What cause. folio. ppxvi.

Of surctye / and howe many maners

The table.

there is therof. And howe fere and sure
ye do stpyue togyther by dyuers langua
ges. Folio. pppviii.

Howe the Wyse man ought to doubt
And howe by doubt a fere many tymes
the men become Vertuous. Folio. pxi.

Howe good fame oughte to go afore
the men. And of the goodnesse that coms
meth of the same. Folio. pxii.

Howe gloriye is a daungerous By
ce. And of the great euyl that commeth
therof to the bodyes of men. And howe
the Vertues of men be dystroyed and cor
rupt by the same. Folio. pxiii.

Howe Abstynence is that wherby glo
ry is consumed. And of the goodnesse
that is therein/and that may come therof.
Folio. pxiiii.

Howe constancye/and obstynacye be
dyfferent. And howe constancy is a no
ble Vertue/ and what inconstancye is.
Folio. pxv.

Of the Vertue of noblenesse of coura
ge of men: & howe the men be oft tymes
praysed by reaso of the same. Folio. pxi.

Example of noblenesse of courage.
Folio. pxi.

The table.

Of Dayneglory / and how many maners there is therof: and how Dayneglorye is to be dysprayed. Folio. xlvi.

Example of Daynglory. Folio. xlvi.

How Justice ought to be done: and howe it is that thyng that doth measure all thynges vpon the earth. Folio. xlvii.

Example of Justice. Folio. xlvii.

How Injustice is contrary to Justice / And howe many maners there be of Injustice: & howe Injustice demaundeth vengeance afore god. Folio. l.

Example of Injustice. Folio. li.

Of Loyalte / and howe by loyalte the persone is greatly praysed. Folio. lii.

Of falsheed / what it is: and of the dysference that is betwene suspreyon and Talsousye: and treason / and malyce.

Folio. liii.

Example of falsheede. Folio. liii.

How treuth is to be compared by reason to the perdyche / and howe treuth is that thyng whiche Justifyeth the man afore all persones. Folio. liiii.

Example of treuth. Folio. liii.

How vengeance is an euyl vyce / the maners to escheue it. And in what sorte / &

The table.

Whiche is an euylflyenge. Folio. lvi.

C What mercy is / and of the operacyon
of the same / and howe mercy is that wherby
by a man obtayneth the soue of god.

Folio. lvi.

Example of mercy. Folio. lvi.

Of auaritie / and how many sortes be
therof. And of the great euylles and in-
conuenyentes / that be done by auaritie.

Folio. lvi.

Of lyberalitye / howe it is contrary to
coueytousnes / and howe a man oughte
to be lyberall / and in what manner.

Folio. lix.

How coueytousnes is a greuous vy-
ce / and of the euyl that do come therof.
And of the insatyatnesse of the same.

Folio. lxi.

Of humylyte: and in howe many ma-
ners it is deuyded / and of those thynges
whiche doth descende of it. Folio. lxii.

Example of humylyte. Folio. lxiii.

Of pryde and of the vyces that des-
cende / and come of the same / and howe pry-
de dyspleaseth god and the worlde. And
howe the proud person doth tourment
hym selfe in this worlde. Folio. lxiiii.

The table.

The We a man oughte to gouerne hym
selfe / as Well of the tongue as of Wyte
and Vnderstandynge / fo: to speke Well
and Wysely to all folkes. And howe by
Wordes a man is praysed / or dysprays
sed. Folio. lxxvi.

Finis tabule.

Here endeth the booke of Wysdom
after the sayenges of auncient
Phylsophers / & other noble
Wyse men / lately transla
ted out of Frenche in to
Englyshe.

Imprynted by me Robert Wyer /
dwellynge at the sygne of saynt
Johñ Euangelyste / in saynt
Martyns parysse besyde
Charynge crosse. The
yete of our Lorde god
M. L L L L L. and
xxxii. the xx. day
of Januarii.

Cum priuilegio Regali: pro
spatio septem annorum.

